



The Antiquary.



FEBRUARY, 1905.

Notes of the Month.

THE International Archæological Congress will be held at Athens, April 6 to 13. Excursions will be made to various interesting centres in Greece, as well as to Crete and Asia Minor, over a period of eighteen days. The Government, the University, and the Hellenic Society are preparing to give a cordial and hospitable welcome to the foreign delegates, of whom 200 have already accepted invitations.

Lecturing in December to the London Topographical Society, Mr. F. G. Hilton Price said the greatest collector of antiquities of old London was the late James Smith, a Whitechapel costermonger. A dealer in bones, scrap-iron, and kindred articles, Smith used to drive his donkey-cart to every place where old buildings were being demolished, and buy all the "finds," which were often well worth getting. At first he disposed of everything to a collector, but on the death of that gentleman he began collecting for himself, and by-and-by filled his house from top to bottom with an assortment of survivals of the Roman, Anglo-Saxon, mediæval, and later periods, the value of which it would doubtless be difficult to state in figures. The coster antiquary could neither read nor write, but he had a marvellous memory, and could always recount the history of any object, even although he had not seen it for years.

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He was very well acquainted with the topography of ancient London, and knew the localities where Roman antiquities were likely to be found.

The valuable objects bequeathed to the trustees of the British Museum by the late Mr. W. Forster, of Carlisle, have recently been put out for exhibition. The oldest of the ornaments is a massive prehistoric bracelet, found some years since in a ditch near Aspatria. It is formed of a bar of uniform thickness, except at the ends, which are enlarged, possibly foreshadowing the bell-shaped terminals common at a later date, and there are faint traces of simple engraving, consisting of lines and chevrons, near the ends. This bracelet dates from the Bronze period, probably about 500 B.C.

The necklace was found, with some coins of Marcus Aurelius and earlier Emperors, on the line of the Roman Wall in 1860, and is a good example of British goldsmith's work of the second century. There are three simple chains of figure-of-eight links, kept together by running bars, of the same pattern as the ends, which have hook-and-eye fastenings. These were probably concealed, as in another necklace found at Great Chesters, by a brooch-like jewel, which has been lost. The last object in the bequest is a silver penannular brooch, with exceptionally large ends of the thistle type, the outside thickly dotted with projecting points, and engraved knotwork on the inside. The pin measures 20 inches in length, somewhat less than another specimen in the collection. Brooches of this type were made as late as the tenth century, and the art work of this fine example is Scandinavian in character.

Professor Waldstein's scheme for the excavation of Herculaneum seems to be in some danger, owing, apparently, to lack of tact. Dr. Waldstein explained his scheme for international co-operation in resuming the work of excavation at Herculaneum, where so many literary and artistic treasures of great value were found in the eighteenth century, at a meeting held at Burlington House on December 13, and convened by

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the President and Council of the Royal Academy. Sir Edward Poynter presided, and Professor Waldstein's enthusiastic lecture was well received. He has been able to announce that he is assured of the sympathy and co-operation of King Edward, the King of Italy, the German Emperor, the Presidents of the United States and France, as well as of many humbler scholars and lovers of art. But there seems to be considerable irritation in Italy because details of the proposed scheme were not submitted in the first place to the Italian authorities. The *Giornale d'Italia*, for instance, wrote: "For our part this rumoured co-operative undertaking seems to us incredible. Can it be that we are reduced to so great intellectual and material misery as to be obliged to go begging the aid of strangers for the carrying out of explorations, restorations, and illustrations of our national monuments? If so, we become as the meanest village in the meanest province under the Turkish Protectorate." The Italian Government declares itself "unacquainted with the details of the scheme in its concrete form," but it warns those concerned that the direction of any excavations rests with Italy alone, and it "reserves to itself absolute liberty to examine and decide upon all points of any proposals that may be put forward." As a result of the remarks in the Italian press, Professor Orlando, Minister of Public Instruction, has explained that in April last Professor Waldstein, furnished with commendatory letters from estimable sources, interviewed him with respect to the usefulness of undertaking a complete exploration of the buried city of Herculaneum. To this end an honorary committee was to be formed of heads of States, presided over by the King of Italy. Professor Waldstein further proposed to give a series of lectures at various academies on the archaeological and scientific value of the excavations.

Professor Orlando, as Minister of Fine Arts, could not but applaud the idea placed before him by Professor Waldstein in purely general terms. He, however, impressed upon the Professor financial and political difficulties, among them the fact that the greater portion of ancient Herculaneum was now covered by the modern city Resina, with

25,000 inhabitants. In no case, he said, could the Italian Government compromise its sovereignty by allowing excavations upon its own territory. Since his cordial conversation with Professor Waldstein eight months ago, Professor Orlando says he has had no report or communication on the subject, no definite project having been submitted to the Government. It is, therefore, an erroneous impression that Italy has pledged itself to any scheme for excavating Herculaneum. On the other hand, Professor Waldstein, who is in America, has informed the *New York Times* that he had a letter from Professor Orlando approving the entire plan, which had also been fully explained to, and approved by, the King of Italy. It will be a thousand pities if any misunderstanding or any lack of consideration for Italian *amour propre* be allowed to upset so important a scheme.

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The New Year's number of the *Builder* contained a wonderful number and variety of illustrations. Readers interested in London topography should note especially the many illustrations, both in the text and on separate sheets, of the neighbourhood of Whitehall, Charing Cross, and Spring Gardens, in days gone by. The pictures were accompanied by a long and readable descriptive article.

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Dr. Lewis, the Shropshire County Coroner, held an inquiry on December 15, at Oswestry, upon the discovery of 4 gold and 400 silver coins of the reigns of Henry VIII. and Charles I., found on the estate of Mr. Willding Jones at Oswestry in the course of excavations, to which we referred in one of last month's "Notes." An interesting description of the coins, written by Mr. Lloyd Kenyon, Recorder of Oswestry, and editor of Hawkins's work on silver coins, was read by the coroner, and after hearing evidence the jury found that the coins were treasure-trove, and they were formally seized by the coroner on behalf of the Treasury. A hope was expressed by the Town Clerk that some of the coins would be retained for the Oswestry Museum.

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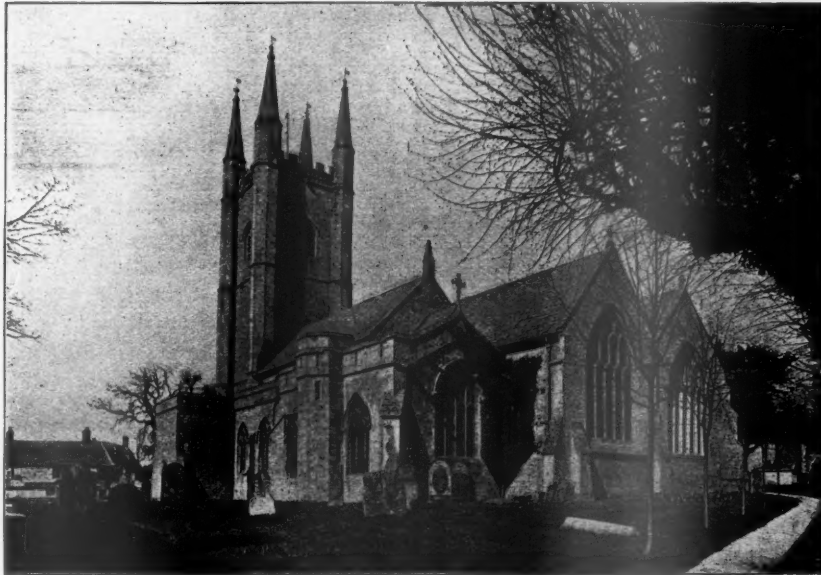
The Rev. J. A. Lloyd, M.A., F.S.A., Vicar of Mere, Wiltshire, has just issued a handy

little pamphlet descriptive of his fine old parish church, dedicated to St. Michael the Archangel. The view of the exterior given on this page shows how noble and imposing a church is this village fane. The massive tower rises $94\frac{1}{2}$ feet to the top of the parapet, with pinnacles rising another 27 feet, and dates from about 1460. There are chambers over both the north and the south porches, the former being now used as a church museum. The interior abounds with points

observe, adding a page or two of information regarding the parish. The pamphlet is published by Mr. H. H. Edmunds, of Mere, at the price of 6d., any proceeds being given to the Church Repair Fund.



It may surprise some of our readers to hear that jugs of leather, "black-jacks," have been in use in many old mansions, colleges, and grammar-schools down to recent times, and



ST. MICHAEL'S CHURCH, MERE.

of interest. The view given on the next page shows specially the fine screen, but barely indicates one of the finest features of the interior—the beautiful oak roof, "with its richly-moulded cornice and angels with outstretched wings, holding shields, being emblems of the Passion of our Lord, and other devices, twenty-two in all, one under each main rib." Mr. Lloyd, to whose courtesy we are indebted for the use of the two blocks, briefly describes the two chantries—the south, with its beautiful old windows, and the spacious north—and points out many other details of interest which visitors should

that bottles of that material are even now used in one or two old-fashioned villages of the Midlands. Quite a number of these instances, says a correspondent of the *Birmingham Post*, occur in the district round Birmingham. For instance, at Stoneleigh Abbey Lord Leigh's servants, at Castle Ashby those of the Marquess of Northampton, and at Madresfield Court those of Earl Beauchamp, use leathern black-jacks for the circulation of home-brewed ale; while at Warwick Castle the Earl of Warwick, at Wroxton Abbey Lord North, and at Sudbury Hall Lord Vernon, each possesses grand old

specimens which are known to have been in use during the last century. There are also many others, including very large ones at Cotheridge Court, near Worcester, and Compton Winyates, Warwickshire, four at Claverdon Leys, near Stratford, and at Ragley Hall are three fine ones belonging to the

The excavations undertaken at Delos by the French School of Athens have resulted in some interesting discoveries. Among them are two figures of Silenus, dating from about the third century B.C. Each is crowned with ivy, and bears an amphora on the left shoulder. In the north-east of the island



MERE CHURCH: INTERIOR, LOOKING EAST.

Marquess of Hertford, and three more to the Earl of Craven at Coombe Abbey. At some of the old mansions of the Midlands when hounds meet there, it is still the custom to carry round home-brewed ale in great jacks of leather, emblazoned with arms, and sometimes mounted with silver.

the remains of several buildings have been uncovered, and especially several well-preserved houses surrounding a market-place. But the greatest treasure of all is a superb group of Pan and Aphrodite, in the best style of the second century B.C. Eros, seated on the left shoulder of Aphrodite, has seized

one of the horns of Pan, and is endeavouring to drive him away.

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Professor E. F. Gautier has formed a collection of copies of rock-markings from South Oran and the Sahara, which, though coming from localities nearly 500 miles distant, and attributable to different periods of time, appear to resemble each other—to belong, as one may say, to the same artistic school. Those from Zenaga, between Figuig and Beni-Ounif, are of extreme antiquity, and represent contemporary animals, like the elephant and buffalo, and a deer with rounded horns; the situation and the execution indicate that the work was done with a serious object. Another class of rock-markings is founded in the Touareg country. These include drawings of the camel, the giraffe, and many human and other figures.

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Professor Baldwin Brown contributed to the *Builder* of December 10, 17, and 24 a series of articles on "The Care of Ancient Monuments." In his second article the writer gave details of the regulations adopted in various foreign countries. English antiquaries will read the following extract with envy:

"On January 1 of the present year [1904] the Bavarian Ministers of the Interior and of Religion issued a joint minute with directions to local authorities which would have delighted the soul of the late William Morris. Civic and communal authorities are recommended to frame their local regulations on the following general lines:

"1. The ancient works of fortification, with their fosses, city walls, gates, towers, and all thereto appertaining, are to be preserved as carefully as possible; for every constructive alteration on them permission must be obtained.

"2. Constructive alterations, interior or exterior, on other buildings of historical or artistic importance must depend on official permission. It should be a condition that, in rebuilding or alteration, the style and character of the original must be conformed to.

"3. In the case of all new buildings or alterations in the vicinity of the fortifications, or of structures mentioned in the last paragraph, the character of the latter must be

taken into account. Especial attention should be paid here that the new fabric should, as regards its proportions, take its proper place in the general picture, and in its details and ornament should be in harmony with the older surroundings. In order to avoid anything that would offend the eye in the general view of the town, the form and material of the roofs should be carefully considered.

"4. When new lines of houses are in contemplation, care should be taken to safeguard the picturesque views of streets and open spaces, and the tyranny of the engineers' rule and level must of course be resisted. In general, in the case of all new buildings, especially in the older parts of cities, it should be made a matter of duty to adhere as closely as possible to the traditional building style of the place, and in this connexion again the form and the covering of the roofs become of importance.

"5. In the case of new buildings in other (suburban) situations, especially when fresh quarters have to be laid out, it would be enough to keep general æsthetic requirements in view. Directions, however, in such matters as the proper plastering of rubble walls and the correct slope of mansard roofs would always be welcome."

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Among recent archaeological articles in the magazines we may note particularly a striking article on "Cyrenaica," with many plates, by Mr. D. G. Hogarth, in the *Monthly Review* for January; and "The Bayeux Tapestry," by Mr. J. H. Round, in the same *Review* for December. We would also chronicle sundry newspaper items of unusual interest. The extraordinary discovery by M. Legrain of a large number of statues at Karnak, to which we referred in one of last month's "Notes," is illustrated most graphically, in the *Illustrated London News* of January 14, by a series of pictures from photographs of some of the statues themselves, and of the hiding-place in which they were found, filling four pages. The same paper, in its issue for the previous week, had an interesting page of pictures of curious clocks, as shown at the children's lectures at the Royal Institution by Mr. Cunynghame. In the *Guardian* of December 14 Sir Wyke

Bayliss, F.S.A., had a paper of the deepest interest on "The Likeness of Christ," with many illustrations, in which he maintained that the traditional likeness of our Lord has in every age and every place remained the same; that, "when the graves of the first Christian martyrs were opened, they were found to contain portraits of Christ, inscribed with His initials, and that the likeness they disclose is the likeness as we know it to-day;" and his conclusion is that in the traditional presentation we have the true portrait of the Christ.



The Committee of the Palestine Exploration Fund appeal for an additional sum of £1,000 to enable them to complete the excavations of Gezer, for which the Sultan has granted an extension of time. The following paragraph appears in the quarterly statement of the committee: "The tenth quarterly report is chiefly devoted to a detailed explanation of the fragments of walls which at first appeared to Mr. Macalister to belong to Crusading times. Further excavation has proved that the fragments form part of an extensive structure, which was, in all probability, of the Maccabean period, if not earlier. Of more general interest, perhaps, are the supplementary remarks upon the food deposits found in the earlier tombs of about 1200 B.C. It has been observed that with the vessels containing food there were exactly identical vessels containing one or more human bones. Most noteworthy is the fact that infant bones preponderate. Parallel customs have been found elsewhere, but the explanation of the rite is at present purely conjectural. Another interesting feature was the discovery of a sherd of pottery of Cretan origin, and it is not the least important result of the Fund's excavations up to the present that several extremely important analogies between Cretan and Palestinian culture as exemplified at Gezer have been brought to light. What is to be made of the 'spindle-whorls' of the heads of human femora it is difficult to say; they seem to form a class by themselves. Perhaps some anthropologist can furnish a clue?"



At the December meeting of the Society of Antiquaries of Scotland, Mr. William Buchan,

F.S.A.Scot., gave a description of a large bronze caldron recently found on the farm of Hatton Knowe, belonging to Lord Elibank, near Eddleston, Peeblesshire. It was found by a labourer employed in opening an old drain, about 3 feet under the surface, and brought by him to Mr. Buchan, who went and examined the place, but found no other relics. The caldron, which is of spheroidal form, the bottom rather egg-shaped than spherical, is made of three sheets of thin beaten bronze, the two riveted together, the two upper sheets being riveted at the ends vertically, and the third sheet forming the bottom, riveted to them in a horizontal line round the body of the vessel. Round the mouth of the caldron the upper sheets are bent to form a flattened rim, which bends inwards to form a kind of fluted collar, about $2\frac{1}{2}$ inches in depth. The caldron then swells outwards with an ogee curve to the widest part, at which the outside circumference is 5 feet $9\frac{1}{2}$ inches, the diameter at the mouth being 21 inches, and the depth $15\frac{1}{2}$ inches. Originally there were two ring-handles for suspension, one of which remains, and the loops at the opposite side of the rim for the other handle. The bronze is extremely thin, the whole weight of the vessel being only 5 pounds 10 ounces. These spheroidal caldrons may belong to the later Bronze Age, some centuries before the Christian era. They have been found in Scotland, England, and Ireland, but are unknown on the Continent, though smaller basin-shaped vessels of thin bronze have been found in the Iron Age settlement of La Tène, in Switzerland. In the ancient Irish and Welsh literature, caldrons are mentioned as valued possessions of kings and chiefs. Thus, in the tale known as "The Battle of Magh Rath," one of the incidents is the borrowing of the royal caldron in the King's house, and a number of other celebrated caldrons are enumerated, one especially being famous because it was of such a nature that no one went away from it unsatisfied, for, whatever quantity was put into it, there was never boiled in it but what was sufficient for the company assembled.



We are very glad to hear that an influential committee of York gentlemen has been formed to promote an exhibition of old

York views and portraits of local worthies, to be held in March and April of this year, with a view to arousing interest in the preservation of the many ancient and picturesque buildings in and around the old city, and of illustrating the vast changes that have taken place in the streets, fortifications, etc., during the last two centuries. Persons willing to lend pictures and other interesting objects for exhibition are invited by the executive committee to communicate with the hon. secretaries, Dr. Evelyn and Mr. Benson, Exhibition Buildings, York.



A very curious discovery is reported from Lancashire. Some weeks ago there was found, deep down in a garden at Birkdale, Southport, an irregular oblong stone about 8 inches each way. Cut across its face, about $1\frac{1}{2}$ inches apart, are five straight lines of hieroglyphics. After narrowly escaping the dust-bin, the stone came under the notice of Mr. John Naton, ex-President of Southport Society of Natural Science, who submitted it to Mr. F. L. Griffith and Dr. Wallis Budge, of the British Museum. The reports of these gentlemen leave no doubt that the stone is a genuine Egyptian sepulchral tablet, the age of which is about 2,500 years. Dr. Budge says: "The stone is a fragment of a sepulchral slab of a scribe who was overseer of a portion of the Amen Temple at Thebes. The first portion of his name began with 'Hern.' He is made to pray for incense, libations, etc."

Mr. F. L. Griffith reports: "It is a genuine Egyptian inscription. It belonged to a scribe of Thebes, named Horsiesi. There is no trace of vowel-writing on the tablet, which is in ordinary hieroglyphics. The date is probably about 600 B.C. The translation in English reads as follows:

... the offering given (by the King) and Osiris, chief of the people of the West (of bread, beer, oxen, fowl, etc.) ...

(Second line.)

... incense, cold water, all things (. . .)

(Third line.)

... unto the Ka of the Osiris scribe of the treasury (or territory) of the house of Amen (Thebes) Hor (. . . son of the scribe?)

(Fourth line.)

... of the treasury (?) of the house of Amen, Kapenhit (?) son of the factor of the treasury (?) of (the house of Amen . . .)

(Fifth line.)

... efonleh, son of the scribe of the treasury (?) of the house of Amen, Horsiesi, whose mother is ...

The chief difficulty of translation is caused by the fact that we have only a part of the whole slab." How such a slab came to be buried in Lancashire is a problem difficult of solution.



During ploughing operations recently at Culmore, in the South of Scotland, attention was attracted by the number of flint chippings which were turned up in an area measuring only a few square yards. Upon careful examination of the spot, which has the appearance of having been partly surrounded in early times by marshy ground, considerably more than 1,000 pieces of flint were recovered. Among these, says the *Scotsman*, are ninety flint implements such as knives, scrapers, pointed tools and wedges, some of which are exceptionally large and beautifully flaked. Arrow-points, both barbed and leaf-shaped, were also found. The scientific and archæological value of the discovery lies not alone in the fact of the largeness of the number of contemporary and associated relics, but in the circumstance, probably unique in Scotland, that several of the flints appear to have been used as implements at an earlier time than the very remote period during which the workshop flourished. The apparently older tools have been, it is thought, picked up here and there in the district, and brought into the settlement as raw material to be then retrimmed and worked up afresh. As well as implements of flints, many hammer-stones, anvil-stones, and rubbing and smoothing stones of different materials were discovered. There are traces of fire having been used on the site. The collection has been acquired and classified by Mr. Ludovic Mann, and will be exhibited for a few weeks in the People's Palace, Glasgow.



We hear with much regret of the sudden death at Balham, on January 15, of Mr. T. W. Shore, F.G.S., a well-known antiquary, who has long been prominently associated with the Hampshire and the London and Middlesex Archæological Societies.

The Round Towers of Ireland.

BY THE REV. J. B. MCGOVERN.

I. ORIGIN.

IT may seem a hazardous venture to bring, thus late in the day, a subject to the surface of inquiry which is popularly regarded as long buried, fathoms deep, beneath its turbulent waters by such eminent Celtic scholars as O'Curry, Petrie, and O'Brien. But the attempt may justify its boldness, for finality on the question is as dubious as its fascination is certain. Yet the theme is thorny and apt to sting the fingers even of the reverent. *Tot homines, tot sententiae*, or, more accurately, perhaps, *Tot scholæ, tot oracula*. Seekers after truth herd in groups and dogmatize, and the rays of truth burn palely in their divisions. Is it possible to blend these scattered shafts into one broad, many-hued stream of light? It is questionable; yet each newly-born beam may be welcomed that flashes but a sickly gleam into the circumambient gloom. To leave metaphor, is the problem of the Irish Round Towers hopelessly insolvable? or is there a *via media* along which contending theorists can travel together in amity? Let the purport of this paper be a reply to these queries. An elaborate, still less an exhaustive, treatment of the subject is, of course, necessarily precluded by the limitations of space; the outer fringe of it can be but lightly touched. Yet compression is not always either mutilation or obscurity. That it may be neither, let me arrange it under three heads.

Origin of the Round Towers.—The threshold of this inquiry is choked with difficulties and vocal with discord. The very expression is a red banner before the bloodshot eyes of antiquarian bovines. Are the Irish Round Towers of pagan or of Christian origin? This is the initial crux of the whole question, and the war-cry of rival factions. But there is a third school which peremptorily disputes the theory of finality claimed by the advocates of the other two. Which is right? Let me turn the calm searchlights of dispassionate research and criticism on each.

Colonel Vallancey is the accredited

champion of the pagan theory, supported subsequently by Moore, D'Alton, Lanigan, and Betham. In the opposite ranks were marshalled Lynch, Harris, Milner, O'Donovan, O'Curry, Petrie, O'Halloran, Stokes, and a host of lesser lights. All, in both camps, *clara et venerabilia nomina*. D'Alton* contended, as evidence of the pre-Christian existence of the Round Towers, that the *Annals of Ulster* chronicle "the fall of no less than fifty-seven by an earthquake A.D. 448," while Ledwich† maintained "that the opinion of every author who has spoken of our Round Towers for the space of 542 years—that is, from Cambrensis to Molyneux—is uniform in pronouncing them Ostman or Danish work."

In the dust of battle waged round these two deliverances the real issues have been obscured. The Ovidian maxim, *Fas est et ab hoste doceri*, which should have been the motto of the combatants, was designedly ignored by them—if known to them. Germs of truth lie within the womb of error, whether real or imaginary, which can be had for the unbiassed seeking. Here these were deliberately blinked, and hard names flung from mouth to mouth. The heat generated by difference of view becomes synonymous with vituperation.

D'Alton's argument is branded as baseless and inaccurate and delusive. Petrie‡ stigmatizes it as an utter misconception of a Latin passage from Marcellinus referring to a fall of towers of unspecified shape, not in Ireland, but in Constantinople. The mistake hardly merits, in my judgment, Petrie's warmth of feeling. It leaves but a narrow gap in his main thesis.

But it is upon Ledwich that Petrie pours the vials of his hottest wrath, in which he was preceded by Lanigan§ and succeeded by Canon Ulrick J. Bourke.¶ He is accused of "audacious mendacity," "shameless imposture," "vain flippancy," and "stupendous effrontery." The author of this latter dis-

* *History of County Dublin*, edition 1838, p. 922.

† *Antiquities of Ireland*, edition 1804, p. 159.

‡ *Origin and Uses of the Round Towers*, 1845, p. 10.

§ *Ecclesiastical History of Ireland*, 1829, vol. iv., p. 406.

¶ *Origin of the Gaelic Race*, 1876, p. 354.

passionate expression is "S. J." in a paper published in 1886. The grounds of Ledwich's offence are threefold. First, he blunderingly ascribes a belief in the Danish (and therefore pagan) origin of the towers to Cambrensis, whereas this latter distinctly states they were built *more patrie*, a phrase which gives more than the "retort courteous" to his statement. If words mean anything, Cambrensis, it is maintained, believed the towers to be of purely Irish (and therefore Christian) construction. This is open to question. I disbelieve in Ledwich's alleged *conscious* imposition. From his subsequent statement—"the Ostmen began them, and they were imitated by the Irish"—I take it that he took it for granted that what Cambrensis saw he regarded as of Danish origin, though of more recent Irish construction. *More patrie* would embrace the two views, and there is no proof that Cambrensis did not hold both. Secondly, he has the hardihood to assert that every writer on the subject for the space of 542 years pronounces the towers to be Danish in origin. "Not a single writer has said one word upon the subject," retorts Petrie. The two assertions are in charming opposition. I hold no brief for Ledwich, and deplore his wild rhetoric, but there is no need for mock heroics or hysterics. Of course, Petrie was right in the main, and his *ipse dixit* is reliable, for few in his day possessed an equal, fewer still a wider, acquaintance with Irish literature in type or in manuscript. Thirdly, Ledwich is flooded with contumely for daring to advocate the Ostman or Danish theory. What is the value of this hypothesis? Petrie, of course, will have none of it, and Lanigan ridicules it. O'Brien's* bombast detracts altogether from his culture and argument. Sir James Ware† seems to have started the conjecture in 1639, or at all events to have witnessed to its existence before that date, by referring to a Round Tower in Cork as of probably Danish construction. Petrie disposes of the tradition somewhat arbitrarily and altogether unconvincingly in a single sentence (the italics are mine):

* *Round Towers of Ireland*, 1839, p. 9.

† *De Hibernia et Antiquitatibus ejus*, 1859.

"They *may* have founded a round-tower belfry in Cork, yet the probability is *quite* against such a supposition, as we are *altogether* without proof of their having done so."

Of greater cogency is the negative contention that no traces of these towers exist in those places most affected by the Danes, such as Limerick, Waterford, and Wexford. "Nay," adds O'Brien sententiously, "in all Denmark and Scandinavia, the original residence of the Ostmen and Danes, there is not a single parallel to be found to those columnar edifices!"

Lanigan, as "S. J." properly points out, mistakenly credits Lynch with the paternity of this Danish supposition in 1662, whereas the author of *Cambrensis Eversus* merely reports it (*dicuntur*) as having been held by some.* Twenty years later the Franciscan, Welsh,† also possibly misled by a careless reading of Lynch, contended for the theory, as did also Molyneux in 1727 in his edition of Boate's *Natural History of Ireland*. These were probably some of Ledwich's authorities which trapped him, in 1804, into characteristic exaggeration, but they considerably qualify Petrie's magisterial dictum quoted above, as does also Ware's statement that the "Danish claim" had "been advanced by writers" previous to him.‡ We shall probably never trace the genesis of this "claim" beyond Ware. Possibly it originated in a modern confusion of Dane with Danan. Here we touch the first circle of the Pagan hypothesis. Are there any grains of truth within its narrow circumference? If so, they would carry the *questio vexata* of the Round Towers to an even remoter antiquity.

Fifth in sequence of colonization, according to O'Hart,§ and some forty years subsequent to the Firbolg plantation, the Tuatha de Danans seem to stand upon surer historic ground than their semi-mythical predecessors. Yet even their name and deeds are associated in popular belief with the realm of legend. But they were historical vertebrates despite this. If the popular credulity and ignorance

* Edition 1848-1851, vol. ii., p. 257.

† *Prospect of Ireland*, 1682.

‡ *Loc. cit.*, vol. ii., p. 129.

§ *Irish Pedigrees*, 1881, p. 49.

of national history bungled Danan raths with fairy mounds, the proofs of a civilization superior to that of previous invaders are in no wise thereby impaired. There are surviving indications of their proficiency in the mechanical arts; possibly, too, they were the inventors of the Ogham alphabet, though but a crude and rude, yet distinct, step towards the *litera scripta manet*. But were they the builders of the Round Towers? Petrie says not, as they used no cement in their stone edifices. Petrie's authority is great, but it is not final, and this mortar theory, though plausible, is not final. It is at best but a negative argument, and this species of reasoning often flows from a false premiss. I believe this to do so. Because no traces of cement or mortar are observable in the known structural remains of the Danan period, it is assumed that they were not known to it. Yet assumption is not certainty. It is quite within the bounds of possibility that the Danans used mortar or lime cement only in constructing these towers as a measure of safety needed by their loftiness. As a matter of fact, many early Christian monastic buildings were erected without, as others were with, the aid of it. And in some remote instances "an adhesive kind of yellow clay was used instead of mortar," to use Reeves' expression.* It is not unlikely that the early Christian Irish learned the double art of building with or without cement from the Danans or their pagan Irish successors. At all events, the opposite theory still remains to be proved by something more than negative inference. Nor do "S. J.'s" arguments against the non-pagan origin of the Round Towers, based respectively on a structural and a numismatic discovery, appeal to me as conclusive—very much the contrary. The first, respecting a wall supporting the Downpatrick Round Tower, laid bare in 1789, is singularly devoid of weight. "Granting this wall to have been once connected with the ancient church" is the flimsy assumption upon which it is dogmatically settled that "there is an end at once to the supposition that the era of our Round Towers extends back to the shadowy days of our idolatrous ritual." But the initial and fundamental

difficulty of taking the matter for granted leaves us in the original position, which is scarcely less vitiated by the fact that the said wall was cemented.

The second (so considered) irrefragable proof consists in a find of coins in the early 'forties, beneath a flag of the tower of Kildare. As little weight attaches to this argument as to the other—at least, in my judgment. Its very basis is open to cavil. "Numismatists dispute as to when coins of this sort [*Bracteati*, i.e. — coins impressed on one side *only*] began to be struck." They are ascribed to the seventh, eighth, tenth, and twelfth centuries A.D. This delicious uncertainty hardly warrants the confident conclusion that "we have good grounds for inferring that the Round Tower of Kildare was not of pagan erection." The grounds for conjecturing a higher antiquity are equally good. And even if those coins be admittedly Christian, neither their presence beneath the original flooring of the tower nor their number (five or six) serves to establish the post-pagan claim for the tower. On the other hand, it would be as scientifically undemonstrable that a given temple was either pagan or Christian in origin because Ptolemaic coins, bearing the Chi-Rho monogram, were discovered in its basement as it would be, on the other, because few, not many, coins of a certain period were found therein. Fewness or greatness in number bears neither relation to the age of a structure nor to the purpose for which the treasure-trove was concealed. So *pace* "S. J." I, for one, am burdened by no "immense difficulty in accounting for the presence of these few Christian coins beneath the floor of what [I] consider a pagan structure."

But these by no means exhaust the weapons in the armoury of the protagonists of the non-pagan theory. The presence of decorated arches in the Round Towers and their absence in purely pagan buildings are held to be proof, approximately, positive of their contention. Here, again, as in the mortar question, the answer rests upon negative, and, therefore, inconclusive, conjecture. Style varied in architecture, even during the ascendancy of a certain school in far-off days as remarkably as in our own.

* *Ecclesiastical Antiquities*, 1847, p. 23.

What marvel, then, to find decorated arches in the Round Towers whilst noting their absence in other pagan monuments? May not the pagan Irish have reserved this species of embellishment for these structures to distinguish them, by a severe simplicity, from their sepulchral mounds and forts? The surmise is sufficiently suggestive to warrant its insertion here. Again, much insistence is laid on the place-name aspect of the question. It is conjectured that, because the pagan Irish perpetuated the memory of their residences of stone and mud by transferring their names to the locality in which they stood, they would have acted similarly in the case of the towers had they been the originators thereof. This is pure assumption. The weight of argument trends rather in an opposite direction. Duns, raths, lisses, cathairs, and brughs were royal, domestic, and military residences or dwellings, and the words, from the importance of the objects they signified, lent themselves appropriately as prefixes to town- or place-names—all of them of pagan coinage, and many of them adopted later by Christian missionaries, together with the form of structure they represent. Hence, to cull a single illustration of each, Dunluce (a singular combination of "dun" and "lis"), Rathmore, Cohersiveen, and Brughas. But it was otherwise with the Round Towers, which were neither castles, nor forts, nor dwelling-houses. Their unimportance as non-residences left them in comparative obscurity so far as place-naming was concerned. Yet surely this is scant evidence of their non-existence. One deviation is, however, extant, around which a storm of fierce controversy has raged.

North-west of Horn Head, "compass'd by the inviolate sea," seven miles out from the Donegal coast, lies Tory Island, bleak and lonely and ruin-crust, against whose fantastic cliffs the wild waters of the Atlantic lash themselves into foam impotently. And on this miniature Erin are still visible the crumbling remains of an old-world castle and a portion of a Round Tower, each defiant of the corroding tooth of Time and circled for ages by the melancholy southing of the sea winds. Who were the builders of this tower, known as the *dag-teach*, or Bell

House, which whilom, as does the modern lighthouse, stood like a lonely sentinel in the night-watches? From the *Book of Ballymote* it is gathered that twelve centuries before the Christian era the piratical Fomorians had annexed the dreary islet, and from the *Book of Leacan* we learn that one of them, Conaing by name, built a tower thereon. The event is chronicled thus:

The Tower of the Island, the Island of the Tower,
The citadel of Conaing, the son of Foebar.

From this documentary evidence it is clear, therefore, that the Fomorians, alias Lybians, alias Africans, were both the owners of the island and the builders of the Round Tower, but its authority—equal in respectability to any of the many so-called Irish "Books"—is euphemistically dubbed "bardic narrative" and "legend." "It is true," perforce admits Petrie, "there is a Round Tower still remaining on Tory Island, but it would require a more than ordinary share of credulity to enable one to believe that this is the Tor-Conaing of the Africans, or that its age is anterior to that of St. Columba, to whom its erection is attributed by the common tradition of the islanders and the inhabitants of the opposite coasts." It is to be feared that this "common tradition" is about as worthless as is that of Moore's Lough Neagh fishermen. One is perplexed at Petrie's "more than ordinary share of credulity" in accepting this, and more than ordinary share of incredulity in rejecting that of an authority to which he so frequently appeals.

(To be continued.)



Some Old French Doors and Door-handles.

BY I. GIBERNE SIEVEKING.



THE door is the very "keeper" of the house. It is in the secret of all the goings out and the comings in. If Janus is the patron of the door, "Gruffanuff," of *Rose and the Ring* fame, is the patron of the door-knocker—

with more justice, indeed; for did he not for many months, in very deed, impersonate it himself in penance for his flagrant insolence to badly-dressed callers? whereas Janus never was cast for the door, but simply presided over it in the abstract.

The Greeks and the Romans made their doors usually in two halves, turning upon hinges and opening in the middle. Often they were covered with precious metals. In the Middle Ages doors were a serious study in art. Much skill went to the making of them; much skill, also, to the designing of their handles, knockers, and locks.

It has been remarked upon before that foreign locks have often been noted for their good designs and arabesque or floriated decoration; but they are mostly not to be compared to those in our country for strength and efficiency.

M. Viollet le Duc, the great authority on French doors and their accompaniments, gives an account in his book of the manner of their fashioning from the twelfth century onwards. He states that early illustrations show that the keyhole was always made downwards. Alas! the number of ancient doors which have survived is not numerous. M. Viollet le Duc gives three illustrations of ancient doors—one, a folding-door, fastened by a bar fixed on one leaf; another by a swing-bar, like those used in coach-houses, etc.; and the third by a bar sliding into the wall, and made of iron, one end being divided so that half of it could swing freely. This last is still used, and is called the "split-bar."

French writers state that there is an old rule in France which ordains that a width of 3 feet shall be *de rigueur* for rooms in houses, and for outside doors in small buildings, 5 feet as a medium; "seven feet for outside doors in large buildings, with seven feet or eight feet for a church." Le Muet, writing in 1670, says: "The doors within the lodging shall have two feet and an half of breadth, and three feet at the most; in great buildings four feet." French feet are equal to 2 feet 9 inches, 3 feet 3½ inches, and 4 feet 4½ inches.

Donaldson says that rings to doors are of very ancient origin; indeed, they date from the days of Homer, who mentions them in

the *Odyssey*. These rings were used as knockers, according to Xenophon. "They appear, too, on the door of a temple to Jupiter, in which also a very modern-looking knocker—a frowning lion's head holding a ring in its mouth—is given from the Ince Blundell Collection. At Pompeii an instrument something like the pestle of a mortar was found suspended to a door by a chain, with a large ring like a quoit for the pestle to strike upon, all being of bronze. In mediæval times the ring by which the latch was lifted served as a knocker, a large nail being driven into the door for the ring to strike on. This explains the common phrase in old writers: 'He knocked at the ring.' The corresponding French terms for the ring and the knob upon which it strikes are 'boucle,' 'bouton,' 'de heurtoir.' The door-handle was formerly a bow or an oval knob, with ornamented plates; some with cut escutcheons are very beautiful."*

In the *Builder's Journal* for 1854 are three examples of picturesque designs for knockers, and some of the ancient "rasp" or "tirling-pin" used in Scotland to attract people's attention to the door. At an old house at Langley, in Kent,† which Mr. Donaldson mentions in his book, there is an old nail-studded door which has a hanging handle, serving also for a knocker, in shape like a flattened ring. There is also one of similar shape at Brescia (fifteenth century), and I have myself seen some attached to old doors in Rouen, Poitiers, and Bordeaux, but these are probably of later date.

Mr. Donaldson says that Asiatic, Greek, and Roman doors seem to have been made of cypress, elm, fir, oak, and olive. At the period in which Pliny wrote, they seem to have been made of metal—i.e., bronze.

Before the days of Hippias, according to many well-known writers on the subject, the Greeks were accustomed to make the doors of their houses opening outwards into the streets—a very inconvenient practice, one would imagine, for the "man in the street" who happened to be passing at the moment! It is well known that the Romans, on the other hand, were always in the habit of

* Thomas Leverton Donaldson, *Doors and Doorways*, 1833.

† Date about end of sixteenth century.

making theirs to open inwards, with the one curious exception in favour of Valerius Publius, who was given the unusual privilege of being allowed to have his door to open outwards! There existed in those days among the Greeks the custom of treating the

comedies those who are going out strike upon the door, because they do not, as is the custom with us, open the door inwards, but on the contrarywise; for before thrusting open the door they first strike it with the hand that they who might be outside may hear and take care, lest they should be inadvertently hurt when the doors are suddenly thrust open upon the street."

There are few places in the whole of France where such an *embarras de richesses* besets the antiquary in search of old doors as is the case in Rouen, and Poitiers is not a bad second. Gwilt says definitely that there is "no city where the style of the Pointed Period" (in architecture) "can be better studied than at Rouen," and that style is very rich in doors and doorways. Some of the houses date further back still—to the twelfth century—in the Rue de St. Romain: one of those streets in the old part of Rouen where the old buildings are as abundant and as close together as daisies on a lawn untouched by the spud of the gardener. On one door in the Rue de St. Romain I noticed a curious old ring-handle, belonging to the house—No. 3, I think—which is still standing in a tottery condition at the corner. This house is on its last legs—or, perhaps, one should say its last beams—and its upper stories bulge forward in a very ominous manner. Over the ground-floor windows and doors are the letters, almost obliterated by age and weather:

EAI IOH VII

EM

LIOLLUAQ



OLD HOUSES: RUE EAU DE ROBE, ROUEN.

world without as the room not to be entered without the courteous "By your leave!" signal of a previous knock when any man wished to leave his house. No one thought of opening his own house-door without the premonitory warning of striking "with the hand." Pausanias says: "Therefore in

Opposite this house is another, the door of which opens into a panelled passage. Its folding-door is of dark oak, studded with nails, and of immemorial age. There is a massive carved head upon it, and below that, an iron knob for handle, fixed on to iron plates beaten up into a pattern.

Another instance of the iron plate behind the handle, worked into a design, is in Rue Damiette, where the handle itself stands out boldly. In quite another quarter of the town, in Rue Herbière, I discovered a beautiful floriated carving upon two fine old folding-doors, belonging to some mansion of old days, whose glory was departed. The doors

gave upon a big inner courtyard, now used for stacking timber, planks, and barrels. The street in which it is has evidently known better days—that is, always supposing that the days of the *haute noblesse* were the “better days”; for perhaps some of us might be found to-day to question it.

The doors and doorway of the house in question were exceptionally striking, and I regretted that, owing to the narrowness of the cobbled street in which it stood, I could not get far enough back for the require-

bearing a sculptured head over its arch. On the right-hand side is this notice: “Ancienne Église Sainte Gande le Jeune, fondée en 1047; par Thomas de Lépiné, sous Guillaume le conquérant.” It is, alas! as is the case with so many old churches in France (and



RUE DAMIETTE, ROUEN.

ments of my camera, and so could not photograph it.

Opposite the Rue aux Ours is a splendid old timbered house crowned with pointed gable, and another further along the street labelled “Ancienne Maison Rutort.”

There is one lamentable modern tendency in Rouen which threatens to spoil many of the old houses, and that is the tendency to disfigure so many of the frontages by painting the timber-work pink, and by defacing them with that curse of modern days—the advertisement poster or placard.

Close to “Ancienne Maison Rutort” are two old archways of blackened stone, one



GOthic WINDOW: RUE DES FOURCHETTES, ROUEN.

elsewhere!), fallen from its high estate, and used as a warehouse. I remember seeing a magnificent old monastery church at St. Emilion desecrated in the same way, the authorities of the town having been so little sensible of its priceless value architecturally, as to allow the interior to be used as a forge.

The doors and doorways of the "Ancienne Église" are very striking. All round the church are old passages, old houses, old courtyards. The atmosphere of the past is a potent influence as one walks through them.

At every corner, expected or unexpected, one comes upon old doorways, beautiful sculptures—chipped and defaced, it is true, by weather and time—fine old carvings, wrought-iron balconies, chaste designs. Insensibly one's mood alters, one's outlook upon life shifts. That garment of the present day that ordinarily clings so insistently, slips from one's shoulders; it seems a poor thing in such an environment. There, no sound breaks on one's ear but the slap of the sabot upon the rough pavement, the soft crooning of a dove from some gable, the plaintive melody of some countryman hawking his wares from street to street, accompanied by the loose-jointed creak of his cart-wheels as they cross slowly from cobble to cobble.

One of the most delightful old courtyards that I have ever seen lies behind that old church. The chief doorway is of brown oak, with fourteen panels (and two crossed), and over the door on either side, sculptured in stone, figures holding wreaths and olive-branches. On one side of the courtyard is an outside carved oaken staircase, very massive, with broad flagged tiles facing the steps, some octagonal-shaped.

The mansion to which the staircase was attached was four stories in height, and there was a door connecting each story with the staircase. The date is about the middle of the seventeenth century, and there is a small gate adjoining, in the style of Louis XIII. These buildings face on to Rue Ampère.

In Rue d'Amiens is a house, dated 1646, with three overhanging wooden canopies surmounting the top story. Beside each doorway are beautifully carved figures, and the door is of wrought-iron. The whole upper story of the house is slated, the slates set in heart-shaped patterns, as well as diagonally; the rest is timbered, and faced with narrow yellow bricks, slanting, some one way, some another.

In the Rue du Bac are two fine old houses, No. 30 belonging to the eighteenth, No. 28 to the seventeenth, century. Both are very elaborately ornamented and floriated,

with projecting gables supported by wooden bars. No. 30 has over the door a very graceful sculpture of a woman holding a pair of scales in her left hand. Here the door-handles are, many of them, a carved repre-



LES RESTES DU LOGIS DE LA GRANDE-BARRE,
POITIERS.

sentation of a hand, with frill round the wrist.

At Poitiers are some exceedingly interesting door-handles: some in the form of an ornamental hanging iron bar, with various designs in the iron plate to which they are affixed. They are mostly to be found in the poorer neighbourhoods, and it is curious to note the blank amazement depicted on some

of the inhabitants' faces when, coming hastily out into the street on some message or other, they find someone outside drawing the familiar face of their old knocker or door-handle with absorbed interest. I shall never forget the expression which remained *poised* literally on one woman's face as she stood rooted to the

regular lines, all over the door of which it formed the handle.

Old stone doorways, high-pitched slate roofs of the time of Joan of Arc and later, abound in Poitiers.

Pilory Square is very picturesque, with its conical steep slate turrets, and its roofs shining softly with that delicate lilac-blue sheen that gives its own peculiar character to the streets here. Opening out of Pilory Square is the Rue Cloche Perse, and here there is a wonderful old house with overhanging upper stories, and one of the most remarkable doors I have ever seen—old,



DOOR IN GRAND RUE, POITIERS.

spot where she had first caught sight of the, to her, inexplicable sight.

One of these hanging bar-handles was in shape something like an exceedingly elaborate scimitar, and was fastened to the door of an old house in Rue Scérole de St. Marthe. Nails were studded about, though not in



RUE DES FARINES, BORDEAUX.

weather-beaten, dented, and beautifully carved, some of it in a sort of perforated design.

The house, when I saw it, was being repaired by two workmen, who, pleased at my interest in it, took me to see another fine oak door belonging to an upstairs room, and then, borrowing a candle, conducted me down a narrow, dark, corkscrew staircase into the bowels of the earth, as it seemed to me. At last, however, we emerged into three huge caves, with arches, which they declared were Roman work. The walls were of enormous width, and the masonry was evidently ancient. The workmen also told me

that the outer door into the street had been proved to belong to the thirteenth century. The "Logis de la Grande-Barre" has a grand outer stone archway with carved figures. On the house adjoining it, formerly part of it, is the date 1577, surrounded by feathers.

In the Grand Rue is a very pretty door, made partly of wrought-iron in exceedingly graceful design. The grille is very like that of an Italian door (only not quite so arabesque in pattern), dating from about the middle of the eighteenth century.

It is impossible to mention a quarter of the varieties of door-handles to be met with in Rouen or in Poitiers. It is, in an article such as the present, only possible to touch the hem of the subject in a very sketchy manner; but to anyone who has begun to study them, they offer a hobby of the keenest interest: the more so that the path leads, in great measure, over comparatively untrodden country.

I give one example of a Bordeaux door-handle taken from the Rue des Farines, in the old part of the city close to the Quay.



Edward III. in Alliterative Prophecy.

BY GEORGE NEILSON, LL.D., F.S.A. SCOT.

PROPHECY is a comparatively simple art compared with that of its interpretation. The wise prophet, even when he is on the sure ground afforded by the prior occurrence of the event, wishes to be obscure. Lucian somewhere speaks of one whose admirable trick it was at times to make oracles after the thing had come off so as to save the credit of such as miscarried. One tracks his prophet only by ascertaining what he actually knew, and dates him by discovering where his prophetic soul revealed his human frailty by foreseeing things that never came to pass. Alliterative critics have had to reconsider a good many things, and there are yet others. Among them is that singular poem

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on Thomas à Becket's prophecies, which so remotely as 1870 Dr. Lumby edited for the Early English Text Society in his volume *Bernardus de cura rei familiaris, with some Early Scottish Prophecies*, etc.

The preface bears a very frank acknowledgment that, "with regard to the interpretation of this and the other prophecies, the editor is compelled to say: 'Davus sum non Œdipus.'" It proceeds to add, however, that "the fragment of Becket's prophecy seems to bear upon the events of the reign of Henry V." The sole reason given for this view is "that the House of Lancaster made great use of the name of St. Thomas of Canterbury in the prophecies which were circulated in the interest of their succession."

Now, as this alliterative fragment* is not only of much interest in itself, but is vitally relative to the intruded Edwardian matter in Huchown's *Morte Arthure*, the task of interpreting prophecy is imperative. It is to be demonstrated that the alliterative Becket prophecy, historically read, has no connection whatever with Henry V. Its allusions are, beyond denial, to Edward III. and his time.†

We begin with the Pope no longer holding his seat at Avignon:

l. 19 For her sall the pope of Rome set and his see
halde
This caytive Avoyoune that na man now kepis.

* Thanks to Professor Dr. Alois Brandl, of Berlin, we are now able to complete the text (see *Archiv für das Studium der neueren Sprachen*, June, 1899, 352, article titled "Thomas Becket's Weissagung."

† The poem constitutes a unique variant (with the whole Becket machinery inserted) of a Latin prophecy found first in the time of Edward II., and then understood as relative to him, and afterwards redressed at the fall of Richard II. so as to buttress the shaky throne of Henry IV. (see the texts in Legg's *English Coronation Records*, xxxvii, 70, 169, and Walsingham's *Historia*, year 1399, regarding Henry's coronation). The original version pointed expressly to the fifth King after Henry II.—that is, to Edward II.; the alliterative version, altered *toto celo*, stands alone as a vernacular application, without Latin original, to Edward III.; in and after 1399 came the third rendering found in various states, and adapted to the meridians of Henry IV. and Henry V. Complete examination of this literature is a deep task. The Becket poem, badly in need of re-editing as a whole, offers a fine theme to a student in the joint field of history and literature.

Elsewhere the crucial word is spelt *Ayyoune*. This introduces us to the Papacy certainly *ante* 1408, under conditions which distinctly suggest not only the Avignon of Becket's day, but also Avignon about, or just after, the time when Urban V. had deserted it in 1362. There follows a reference to "the vernycle of Rome," which is a first point worthy of attention as regards *Morte Arthure*. Then comes mention of "King Charles," who is to be assailed in his den by a boar of Britain. "Charles," of course, connotes the monarchy of France. That the boar is Edward III., not Henry V., is certain, not only from numerous historical allusions to Edward III. as "aper Anglicus" and the like,* but from the following lines about the boar's doings:

- 114 All Cretoye sall have care when he furth caryes
And be the water of Sayne sall sellyes be seyne
Wyld wyis of Wales sall wyrk feell wonderys.
And gomes of Gourlande sall get up thar baneris
And styff knyghtis strek doune thar stremys
Abfyle for his bost salle balfully be brunt
- 120 And ledys lose thar lyffis that to that toun
langis
And in a forest I fynde sall feell knyghtis de.
And the best of Beein [Boem?] sal by when the
bayr buskes.
- * * * * *
- 125 And the fays put to flycht that the floure berys
And do hime draw to Sant Denyse for drede of
the bare.
- * * * * *
- 129 And then may Mount Joys murne and other moo
ceteses
Perty properly put doune for ever.
Cane ande Calyse kepe thi turne for than thi
care ryces!
Hogge sall full carfully be cast to the grunde
Valoys withtoutyne fale sall fall to the erth
In quhyte sande the ledene sal be no hous
lewyde
- 135 The bare sall busk to Calyse wyth his brode
brysses.

All this is Crecy, as may be proved line for line. Cretoye (l. 114) is Crotoy, on the Somme, where one of the preliminary exploits of Edward's invasion was accomplished in the capture of the town, which, indeed, had "care" on August 24, 1346, as the words of Galfridus le Baker attest: "Villa de Cretoye capta et incinerata."

Wonders ("sellyes," l. 115) certainly were

* Wright's *Political Poems* (Rolls Series), i., preface xviii, 27; Hall's *Minot's Poems*, 18, 20, 31, 68.

seen on the Seine in that campaign. The Welsh archers, the wild men of Wales (l. 116), had been among the first to cross the Seine, swimming, and had done great execution then as afterwards. "Ibi Wallici Seganam transnataverunt patriotis invitis resistentibus et plures eorum occiderunt" (Galfridus).

The "gomes of Gourland" (l. 117) were the men of the land of Gower, in the south-western nook of Wales.

Forcing the passage of the Somme at Abbeville ("Abfyle," l. 119), the English army there captured many prisoners (Avesbury, Rolls Series, 368), and burnt and wasted the country there, forcing their way through "la bonne ville d'Abbeville en Ponthyeu toudis ardent et gastant pays" (Jehan le Bel, ii. 81).

When the prophet mentions "a forest" wherein many knights die (l. 121), it is that of Crecy, "la forest de Cressy" (Avesbury, Rolls Series, 368), where the "best of Boem," the blind King of Bohemia,* fell, and where King Philip "that the floure berys" (l. 125)—*i.e.*, the fleur-de-lis—was routed, compelling his flight to Paris or St. Denis (l. 126). "Montjoie" had cause to mourn (l. 130). The English, whilst at Poissy, ravaged the district, "et ardirent Saint Germain et le chastel de Montjoye et tout le pays" (Jehan le Bel, ii. 79). A probable misreading occurs in the next line. For Perty (l. 130) we must understand "Poecy" (Galfridus, 162)—*i.e.*, Poissy, which the English army burnt. "Rex veniens apud Poysy . . . villam combussit" (*Eulogium Historiarum*, iii. 209). As for Caen (l. 131) and Hogge (l. 132), Valois (l. 133) and Wissant ("quhyte sande," l. 134), they exactly suit the poetic requirement, as he following citations will show: "Monasterii de Came nihil relinquit inconsumptum" (Galfridus, 160). "Rex in villa de Hoggis hospitabatur et in crastino die Jovis [14 July, 1346] per exercitum villa combusta" (Galfridus, 160). Valois is Valognes, of which it is written concerning Edward III.'s march: "Deinde ad Valoygnas bonam villam combustam" (Galfridus, 160). As regards Wis-

* I thank Dr. Henry Bradley for interpreting "Boem" so happily for me. I had missed this, and he favoured me with the suggestion on perusal of the manuscript of this article.

sant, let me call Giovanni Villani (*Storia* xii., cap. 67) to witness: "Poi ne venne a Guizante e perche non era murato il rubo tutto e poi vi misero fuoco e tutta la villa guastaro e poi ne venne a Calese." Wissant all burnt, Villani thus tells us, Edward pushed on to Calais, in exact conformity with the prophetic lines 134, 135. He did "busk to Calais" to lay siege to it. Meanwhile fate was sharply astir in the north, and the prophetic verse leaves France and turns toward Durham:

- 137 A noyntede kyng sall come fro the North
And noy hyme ryght ryght . . .
And ryde in the bares royalme thogff he no
rycht have
140 Bot he salbe hynte with a handfull his harme
salbe the more
And claughte on a clerke laide that Cutbert is
called
And salbe lede to lond thogh lothe thinke
That renk to rest hime thar rycht mony yheris.

All this refers to the capture of David II., the first anointed King of Scots.

Oyntyd before him wes na kyng
That Scotland had in governyng.
Wyntoun's Cronykil,
viii. 3135, 3136.

In October, 1346, while Edward III. lay before Calais with his army, David invaded North England, and was captured at Durham, a fact which was attributed at the time to the vengeance of St. Cuthbert, whose sanctuary had been violated.*

How much meaning for the history of literature lies in the allusion to David's unwillingness to be a captive (ll. 142, 143) will only be determined when criticism has said its final word on my positions regarding the remarkable alliterative poems the *Awentyrs of Arthure*, *Wynnerne and Wastoure*, and *Morte Arthure*. David certainly was loth to rest in England as a prisoner, but his ransom was heavy, and his country had been wasted and impoverished by war, civil and external.

Remarkably faithful to chronology in its sequence, the poem, after a reference to the slumber of the boar, tells of his awakening:

* Bower's *Scotichronicon*, ii. 341; Hall's *Minot*, 33, 119, 120; *Chronicon de Lanercost*, 351.

- 148 He salbe wakned with a burgh that Berowych
hatte
And wander in a winter tyme wyth full wale
knychtis
This kene wythoutyne counter sall agayne care
And syne be comforth wyth a crowne as Cristis
wyll is.

In the latter part of 1355 the Scots captured Berwick. The awakening of the boar was Edward's prompt march to its rescue in January, 1355-1356. Undoubtedly it was a very noteworthy winter march he made: "Virtute magna usque ad Marchias pervenit" (Bower, *Scotichronicon*, ii. 352). It was an exploit reckoned worthy of praise by Jehan le Bel (*Chroniques*, ed. Polain, ii. 185), this relief of Berwick on January 13 by a forced march "au plus fort d'hiver." A detail which followed a few days later, on January 20, was the surrender to Edward III. by Edward Balliol of all his rights to the kingdom of Scotland, an act in which the "seisin" was accomplished by delivery of Balliol's crown of gold, "per traditionem presentis corone nostre auree" (*Rotuli Scotie*, i. 788). Our poetical prophet prophesied by the book!

After this comes a series of obscurities in which only some things can be recognised as historical, while some are demonstrably false. This is the material whereby to find the test of date in what has the form of prophecy. Perhaps we shall find indications enabling us to reach approximately the year in which the prediction was set a-going. First is a hint of a sea-fight; the bear is to stable his realm with bold warriors.

- 154 And nyghe tyll a navy his enmyse to noye
Ilka sarsyne may have syte quhen he to schipe
gangis
At Bolane sall byd hume a battell full hugge
And fyftyne hundreghe helmes ther salbe hewene.
A byrde wyth two bekis bring sall full mony
Fyfty thousande of fere pepyll sall folow his tayll.

On the sea-fight there can be little doubt. Boulogne ("Bolane") stands over against Winchelsea on the opposite side of the English Channel, and it was between these two ports that the sea-fight "in mare juxta Winchelsey" (Murimuth, ed. Eng. Hist. Soc., 180) took place on August 29, 1350, in which Edward III. gained a great victory over the pirate "Espagnols," an episode distinctly worked into the fabric of the

alliterative *Morte Arthure* (see my *Huchown of the Awle Ryale*, pp. 60, 62, for authorities).

The mention of the bird with two beaks introduces the Emperor, Charles IV., the bird being the double-headed imperial eagle (sable on gold, as duly blazoned in *Morte Arthure*, ll. 2026, 2027), and Charles himself having been on more than one occasion opposed to Edward III., even in the field, as at Crecy. I cannot read any clear sense into the two lines:

- 161 Fro the bryde [*i.e.*, bird] and the bere be busked
in a felde
Syne sall come mony sope or els war ferly.

One can only conjecture that the prophet sees a vast gathering of men when the eagle (the Emperor) and the boar (Edward III.) meet in one field. As this was never repeated after Crecy, we may, perhaps, assume that the prophetic vision here failed. Similarly—

- 170 For he to Paryche passe wytht his rout nobyll
He sall tuche his tuskes tyll a stone that mekyll
strenth folowys
And thai sall cast hime the keys our the clene
yhattis
He sall ryde through the ryche towne rewyll
it hym selvine
175 And brode bukis on brestis agaynis hume sall
thai brynge.

Historically, there the prophesy either fails or wilfully exaggerates. The boar never rode victorious through Paris, although Englishmen declared that he pursued the French, as if they had been hares, to the very walls of the capital—"usque muros Parisii velut lepores fugando" (*Eulog. Hist.*, iii. 228). Froissart's testimony is scarcely less definite, and Matteo Villani (vii., cap. 95) says that after Poitiers everybody expected Edward III. to be crowned King of France.

After these dark Parisian episodes the boar finds two allies.

- 191 He sall be ware in the west whare a wye comes
A lefe knyght and a lene wytht two long sydis
He salbe hardy ande hathell and her of him
selwyne
Lacede iij liberttis ande all of golde lyke
195 Wytht a labell full lele laide ewene our.
A rede schelde wytht a quhyt lyounne sall cum
fra the felde.
Melane mak you no myrth for murne may you
swyth
And Lumberdy lely sall lene tyll hume soun.

This considerable tangle a little heraldry will quickly unravel. The "heir" (l. 193) of the boar wears three leopards of gold (l. 194) with a label (l. 195). This can only be one person, the Black Prince, wearing the three leopards of England with the label of the eldest son—"trois lupards d'or . . . ouecque ung labell d'azur," as the old blazon had it (Glover's Roll, Nos. 1, 2; Roll of Carlaverock, etc.). But who is next? What contemporary of the Black Prince comes "fra the felde," with a red shield bearing a white lion? Why these allusions to Milan and Lombardy? Why the references in the lines which follow to Famagusta, Cyprus, and Jaffa? But first let me quote the lines:

- 199 Then sall this berde in his bek bring thre crouns
And bynde thame to this bare best of alle othire
Than this bare sall busk tyll a brade watter
And on to Sant Nycholase bowne hume fulle
sounne ewine
203 And redy his schippis he that the soth tellys
Wyth his pawelzounis that is proper and his
prowude folkis
205 To wende our the wane watter (and wysse hume
our Lorde!)
And sall fayr to Famagoste ferlyes to seke
And sail furth be Cipres as the buk tellis
And rynnne up at Ryche Jaffe (Joys to thame all!)
To convert the cateffes that noghtt one Crystis
lewys
210 He is my contremen my comforth is the mor
For he sall lewe his trowth on Crystis owyne
grawde.

Heraldry serves well. Although no red shield with a white lion comes to the rescue, there comes a red lion with a white shield. The arms of the King of Cyprus were "Argent, a lion rampant gules" (Woodward's *Heraldry*, 467).^{*} Now, Pierre de Lusignan became King of Cyprus in 1359; he was the guest of Edward III. in 1363, endeavouring, after visiting other European Courts for the same end, to induce Edward to join the Crusade (Knyghton in *Decem Scriptores*, col. 2627); he gathered a fleet in Europe during 1363-1364; he sailed in 1365 past Cyprus and Famagusta towards the Levant; and he was in 1363 preparing for that

^{*} It is, however, true that the arms of Bohemia were "Gules, a lion rampant argent" (Woodward, 218, 252, 494). This might, therefore, alternatively be Charles IV. of Bohemia, the Emperor to whom Pierre de Lusignan used the same persuasions as to Edward III. for the Crusade, with the same results.

expedition which was to achieve the somewhat fleeting and ineffective glory of the capture of Alexandria.*

Returning to l. 197, we may recall the fact that in 1363 the great English companies were almost laying Italy at their feet. Mercenary bands, which again and again secured victory and conquest for the city or the despot whom they served for a little while, only to leave when pay ran short or a higher wage was offered to them, they spread throughout Italy the terror of the English name. Probably, therefore, in some of these allusions we may fairly enough assume that the boar embraces not merely the official action of Edward III., but the informal campaign conducted by the English companies, largely composed of his troops. Thus we at once get a clue to ll. 197, 198, for in 1362 the Grand Company, in the service of the Marquis of Ferrara, invaded Lombardy, and waged war upon the Visconti lords of Milan. In 1363 they inflicted a severe defeat upon Bernabò Visconti, in what Corio in his *Historia di Milano*, ed. 1554, fol. 236^b, describes as "una crudel battaglia," in which "l'essercito di Bernabò fu rotto et in tanto numero furono i prigionieri che si puote affermare essergli stato quasi tutta la nobiltà di Lombardia."

When the bird with the beak brings three crowns and gives them to the boar (ll. 199, 200), we at once perceive an allusion to the triple crown of the holy Roman Empire, and are reminded that in 1348 Edward III. had been elected Emperor, although, in consequence of the risks and labours its acceptance would have involved, he declined an honour as burdensome as it was great (Knyghton, cols. 2596, 2597). But now, in 1363, with Italy prostrate before the English companies, with the Black Prince master of Guyenne and victor at Poitiers, with King John of France still a prisoner at the English Court, or only at liberty by courtesy, on parole secured by hostages, there was excuse for a prophetic dream that the imperial eagle might stoop to bestow the

three crowns of the Empire on the most illustrious conqueror of the fourteenth century, the best Prince in Christendom, as in 1348 the German envoys called him.

Regard must always be had in the examination of a contemporary topical piece to the current popular conception of facts as well as to the facts themselves. To the eye of chivalry between 1346 and 1366, Edward III. and his deeds must have loomed far larger than we ordinarily conceive. Perhaps it would not be too extravagant to compare him in that age with Napoleon I. in ours. We must think rather of the standpoint of his own time than of that of the modern constitutional historian who, behind the scenes and in the treasury, discovers the vanity of chivalry and the hollowness of Edwardian glory. We must rather note the well-weighed eulogy pronounced by Murimuth's continuator upon the King, dead in 1377: "In tantum namque ejus fama precrebuit apud barbaras nationes ut in ejus magnalia prædicando astruerent, nullam terram sub cælo fuisse quæ tam nobilem regem tam generosum aut felicem unquam produxit aut eo extincto consimilem forsitan posteris suscitabit" (Murimuth, ed. Eng. Hist. Soc., 226). Besides, negotiations of State are long in coming to light. It may well be that even now the full measure of meaning which underlay the visit of Pierre, King of Cyprus, to England in 1363 is not known. The public knew that he had sought "aid against the Pagans, who had taken and kept from him his realm and heritage of Jerusalem" (Knyghton, col. 2627). They also knew that he had been organizing a great crusade for that purpose, and it was reported that he had induced King John of France to take the cross (Machaut's *Prise d'Alexandrie*, ll. 680-700).

In England Pierre was received with the utmost honour and chivalric hospitality (Knyghton, col. 2627). We may be sure that the public were not told at the very outset that Pierre's mission failed, that Edward did not grant Pierre's request to associate England with the projected expedition to the East.

We may best understand the prophetic poem now under scrutiny if we suppose it to have been written about this time, while

* Severe as is the muse that interprets prophecy, it relaxes to let us quote the fact that Pierre himself was so sea-sick that he could neither sleep, nor drink, nor eat (Machaut's *Prise d'Alexandrie*, ll. 1647-1651).

rumour had variant voices, when Pierre—in the full renown of his victorious swoop upon Satalie in 1361, where “many a Saracen, many a maid, and many a Turk, and many a child” perished in the ashes of the captured city (*Prise*, ll. 640-660)—had come to England, “cum fra the felde,” as said the prophet.

Edward, however, did not join his venturesome guest, and Pierre of Cyprus himself ultimately set sail from Venice on June 27, 1365, to proceed to Rhodes, sending to Famagusta and Cyprus by the way for his own ships and supplies, to hover about the Levant for a time, and at last to fall upon Alexandria on October 9, to take and sack part of the city on October 10, and to evacuate the place next day (*Prise d'Alexandrie*). Thus the itinerary of history differs from the route prescribed by the prophet, although both are on one line. “St. Nicholas” was the point or port of Myra, in Asia Minor, on the mainland due east of the island of Rhodes, a well-known station on the voyage (see Torkington's *Diaries*, 57; *Early Travels in Palestine*, 33, 138) to Cyprus and the Holy Land. Had the prophet written after 1365, doubtless we should have had mention of Alexandria instead of Jaffa, which, on the other hand, was more in harmony with the recorded project of 1363. If written in 1363, on the eve of embarkation, when Pierre was about to “wend over the wan water,” the adjuration “Wysse (guide) him our Lord” (l. 205) would be perfectly explained.

The speaker in the prophecy is St. Thomas à Becket, and the statement of l. 210, that the Crusader is “my countryman,” most probably means that Edward III., like St. Thomas, was an Englishman, though it may hint that Pierre de Lusignan, King of Cyprus, was a scion of a great French house, and that Thomas à Becket was born at Rouen, according to one biographer (*Materials for History of Becket*, Rolls Series, iv. 81).

Pierre, though he failed to induce Edward to be his companion in taking the cross (l. 211), took it himself, as he had determined to do early in his career (*Prise*, ll. 328-332). In 1362 he devoted himself to the enterprise (*Prise*, ll. 661-700). On the conversion of caitiffs (l. 209), which was

to be the benign purpose of the foretold expedition, it may be sufficiently significant to quote Machaut's account of Pierre's ideal in life: “Not hunting, not hawking,” he says, “was his delight, but to destroy the enemies of the Christian faith.”

Einsois jour et nuit estudie
A destruire les annemis
De la foy: là son cuer a mis
Et ses delis et la plaiseance.

Prise, ll. 622-625.

It was the kind of conversion of caitiffs most popular with the muscular chivalry of the Crusades.

Only one other line comes readily within the ken of historical exegesis:

22 Or thar may a pestellaunce proper fall in all landis.

No annalist of the fourteenth century, whether he spoke in prophecy or in chronicle, was likely to forget the terrible second visitation of the Black Death, which, raging in France and England in 1361, devastated Scotland in 1362 (Wyntoun's *Chronicle*, viii. 7135-7148). Such an allusion is in keeping with all the other indications of date. They converge to the proposition that as nothing in the poem is capable of historical identification with any actual occurrence later than 1363, the prophecy in this special alliterative form must be assigned to about that year.*

From the additional verses furnished by Professor Brandl's transcript (see footnote, p. 57) there is to be gleaned one very significant allusion of the highest value towards dating the piece. St. Thomas, represented as addressing the workmen building a tower at Poitiers, says:

For there shall come bores ii fro Bretayne with
brode tuskes
And they shul toyle up your towne and your toure
after;
The first shall wyld weyes make and grete merveiles
wirk
That all that in Fraunce dwel shal hym on benke
doute
The chefe of your land for hym shall out of feld fle
And amonge the bores tuskes be groid full evyne

* Dr. Bradley, who very kindly sent me valuable notes some time ago, was disposed to think a date between Poitiers (1356) and Brittany (1360) most likely. My grounds for preferring an origin two or three years later are given above.

That all your land shall rue that ever he cam
there
And with the bore lenge though that hym myslike.
The other bore shal pasture hym als it were his
And dight his den in the derworthest place that
your kyng hase.

BRANDL'S TEXT, ll. 79-88.

The first boar is beyond cavil the Black Prince, whose raid from Bordeaux to Carcassonne in 1355 (Galfridus, 229-245) was indeed a wild way—"transitus difficilis arctus et montuosus"—and was one of the most remarkable feats of arms ever accomplished in the times of chivalry. In 1356 King John of France saw his forces put to flight, and he was himself captured by the Black Prince, and had to stay, willy nilly—"though that hym myslike"—as a prisoner-guest in England. The second boar, Edward III. himself, was making his quarters very comfortably in the very heart of France; in 1360 he and his household lay (says Jehan le Bel, ii. 256-268) "all cosy," hunting and hawking at their pleasure, and proffering battle at the very gates of Paris. Looking narrowly at l. 86, one can hardly fail to perceive that it must have been written while the French King was still in life and a prisoner. Had it been written after 1364, the dramatic fact of his death, while still in captivity, would assuredly have been wrought into the poetic and prophetic fabric.



The Collegiate Church of St. Saviour, Southwark.*

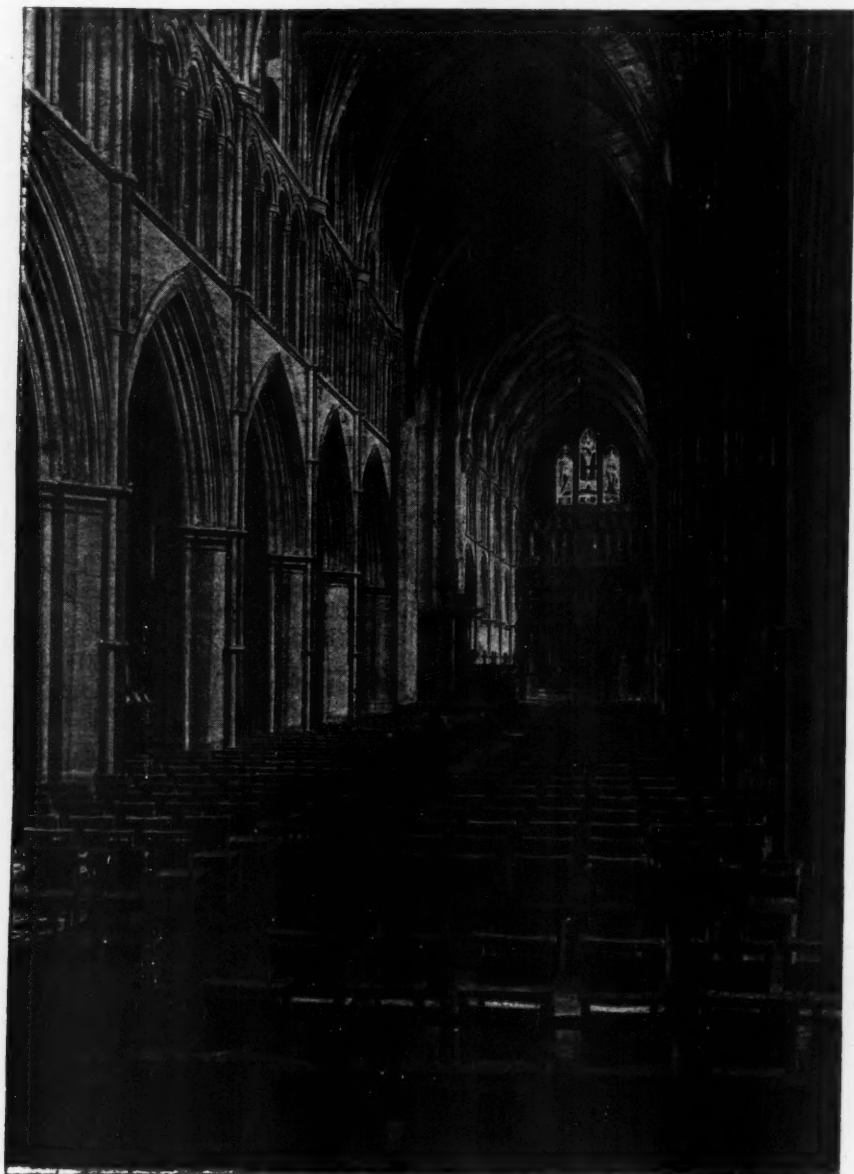
CANON THOMPSON'S book appears opportunely, now that the Southwark bishopric is nearing its establishment, and the endowment fund therefor its completion. The noble church of St. Saviour will be South London's cathedral, and the new diocese will start with a splendid centre for its activities.

* *The History and Antiquities of the Collegiate Church of St. Saviour (St. Marie Overie), Southwark.* By the Rev. Canon Thompson, M.A., D.D. Eighty-six illustrations. London: Elliot Stock, 1904. Demy 8vo., pp. 344. Price 5s. net.

The plan of the book is probably as good as any that could have been devised for the special purpose which the author has had in view, viz., that of a practical guide to the fabric and the many points of interest in the interior, and to the various literary and other associations of the church and its immediate neighbourhood. Canon Thompson takes his readers on a "Tour of the Interior." Beginning at the south transept, with its new "Jesse Tree" window, and monument to William Emerson (ob. 1575), "who lived and died an honest man," and who may or may not have been an ancestor of Ralph Waldo Emerson, our guide takes us in succession through the south aisle of the choir, the Ladye Chapel, the north choir aisle, the chapel of St. John the Divine, the north transept, north nave aisle, west end, and the choir, with excursions on the baptistery, the series of dramatic memorial windows, and one or two other special features of the church. On the way Canon Thompson points out the various features of the building and the monuments, with frequent divagations into history and ecclesiastical lore of various kinds. A careful and thorough history of the fabric would have been more satisfactory in some respects, for the history is here scattered fragmentarily through the book; but the end the Canon has had in view is an excellent one—to give the visitor a great deal more than an ordinary guide-book would give, and to increase the interest of people in general in the beautiful old church—and the method he has adopted has much to recommend it.

We cannot accompany the author on the whole of his round, but we may mention one or two points of special interest, and specify a few of the many famous names connected with the church and parish. The pulpit shown in the view of the church on p. 65 as it was in the second year of Queen Anne and for a century afterwards, is that in which the notorious Henry Sacheverell preached during his chaplaincy (1705-1709), before his name became the rallying cry of a party. This view may be compared with the block on the next page, which shows the interior of the nave, looking east, as it is at the present day.

One part of the building which no visitor may miss is the beautiful Ladye Chapel.



NEW NAVE, LOOKING EAST

Seventy years or so ago it was proposed to destroy this charming example of Early English work in order to widen the approach to London Bridge. For two years a lively

struggle was maintained between the would-be destroyers and the many churchmen, headed by the Bishop of Winchester, Dr. Sumner, in whose diocese Southwark was then included, who were indignant at the attempted outrage.

The contest ended, happily, in victory for the defenders, and the beautifully proportioned chapel, with its perfect groined roof

try and to condemn to the flames seven of the victims of the Marian persecution. Twelve years earlier Merbecke, the musician, was tried on the same spot for heresy. To the left of the illustration above will be observed a stone coffin which was removed during the work of restoration to the north transept. Canon Thompson, we may remark by the way, records various "removals"



THE CHURCH IN 1703, LOOKING EAST.

and lancet windows of simple, symmetrical beauty, remains to rejoice the eyes of every lover of exquisite architecture. Stow tells us how sadly the chapel was desecrated of old—how it was leased as a bakehouse, and part was used as a hog-sty. It was here, too, that in 1555 Bishop Gardiner, with Bishop Bonner and his other fellow-Commissioners, sat beneath the three-light window, shown in the illustration on p. 66, to

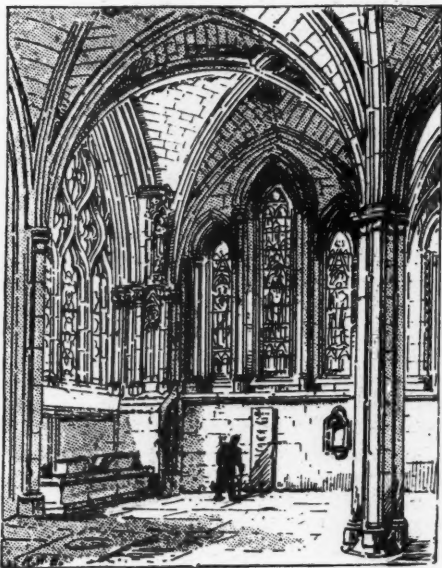
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and alterations of this kind with a complacency which will be by no means shared by all his readers.

In the north transept there are also portions of a stone-coffin lid, probably dating from about 1180, which were found during the external repairs of the west wall of the transept. The fragment shown bears a raised cross of remarkable design. The angles of intersection, it will be observed,

are occupied above with representations of the sun and moon (half), and below with two stars. The combination of sun, moon, and stars in this position is very unusual. Another discovery in this transept was that of an aumbry, beneath the monument of Richard Blisse. The discovery confirmed the tradition that this transept was at one time used as a side-chapel, dedicated to St. Peter. "The stilted bases of the great piers on its south side," says the Canon, "so unlike the two other corresponding ones, which are moulded to the

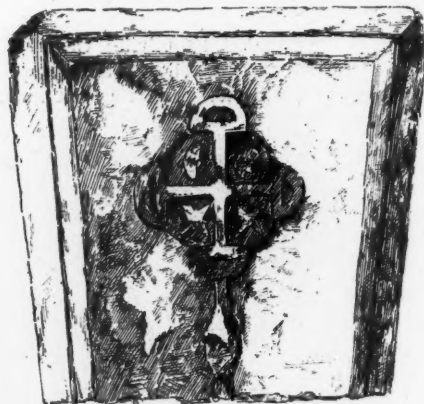
Shakespeare, like the others named, was a parishioner when he lived near the Southwark Bear Garden. Other names of note which are in various ways associated with



LADYE CHAPEL (NORTH-EAST).

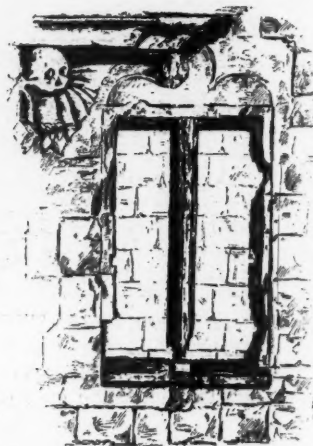
ground, are now accounted for. A screen was evidently thrown across here."

An excellent feature of Canon Thompson's book is the attention he gives to the many famous and distinguished men who have either been buried in the church, or whose names are in one way or another connected with its history and that of the immediate neighbourhood. Our author has, naturally, much to say about the dramatic associations of St. Saviour's — about Edward Alleyn, Francis Beaumont, John Fletcher and Philip Massinger, both buried in the church.



CROSS ON STONE COFFIN-LID.

the church or parish are those of Bishop Andrewes, buried in the Ladye Chapel, of whose life Canon Thompson gives a good sketch; John Harvard, the founder of the



AUMBRY.

famous Massachusetts University; Bunyan, who preached at the chapel in Zoar Street near by; Cruden, of *Concordance* fame, who died in the parish of St. Saviour; Dr. John-

son ; Oliver Goldsmith ; and last, but not least, Chaucer and Gower.

Above the Prior's doorway in the north aisle of the new nave is the memorial window to Chaucer, the middle panel of which re-

monumental tomb. Above the recumbent figure is a three-arched canopy, embellished with cinquefoil tracery, and supported on either side by angular buttresses surmounted with carved pinnacles.



THE ALTAR-SCREEN.

presents the Canterbury Pilgrims setting forth from the Tabard Inn, which, it is hardly necessary to say, was hard by the church. Gower's connection with St. Saviour's is more tangible, for within its walls is his fine

The last noteworthy feature of the church which we have space to mention is the elaborate and striking altar-screen, which is said by tradition to have been a gift to the church in 1520 from Richard Fox, Bishop of

Winchester, who gave another screen of similar design to his own cathedral. The screen, well shown in the illustration on p. 67, is 30 feet in height. It is divided horizontally into three stages or stories, and vertically is also tripartite. Canon Thompson looks



TOMB OF GOWER.

forward with enthusiasm to the filling of all these vacant niches with "appropriate statues"—"angels, and saintly men of the past, prophets, and apostles." One might have had some fears as to the result of pouring much new wine, if the figure may be allowed,

into old bottles; but it is clear that the "restoration" has been somewhat drastic, and that no small part of the screen now consists of new stone-work.

We have said but little as to the purely architectural or structural features of this great church of St. Saviour. For these and for much detailed information on all kinds of topics more or less connected with the history of the fabric we must refer the reader to Canon Thompson's very useful book, which should be in the hands of every visitor to the church. The illustrations are very numerous, and for the most part good and useful, but one or two—that on p. 13, for example—it would have been better to omit.



The Antiquary's Note-Book.

LONDON VANDALISM IN 1824.

IN a number of letters in my possession, addressed by Mr. J. C. Buckler, the antiquary, to Mr. J. B. Nichols, then editor and printer of the *Gentleman's Magazine*, there are many references to London antiquities. The following example will, I believe, be of some interest to your readers. The letter is dated April 2, 1824.

"MY DEAR SIR,

"A man possessed of much taste and antiquarian feeling is sure, in these days, to meet with many mortifications. This is, I fear, very much my condition at present. I am continually hearing of the mutilation or entire destruction of some curious building or other, and I sincerely declare that if as much time and trouble would dispossess me of my taste and zeal (contemptible as they may be) for our Ancient Architecture as their acquisition has cost me, I would lose no time in undoing all that I have taken so much pains to accomplish.

"I have been almost mad at the thought of losing the three glorious monuments on the North side of the Choir of Westminster Abbey—a piece of savage havoc which I am sorry to say the Dean would have perpetrated

merely to save the expence of their repair, had not Mr. Bankes* (whose name let every antiquary honour) exerted himself for their preservation, and at length succeeded in persuading the Dean that those splendid trophies were not only worth preserving, but worth restoring.

"This object is no sooner achieved than I receive a long and doleful letter from the same good Mr. Bankes announcing that the four beautiful priests' stalls,† which are rare specimens of wood carving, and stand on the south side of the Choir of Westminster Abbey, are threatened with destruction. My feelings are again wrought to a height bordering on phrenzy. I curse my stars, and Mr. Bankes again implores the Dean's pardon for these relics. Success again attends his exertions; my pulse resumes its wonted temperature, and your letter arrives to call to my remembrance the sentence that has been passed upon St. Katherine's Church. I have long heard of the doom of this fine old building with deep regret. On this occasion I mourn like one without hope. As there is no chance of saving the poor devoted Church, silence on the side of censure had, I think, best be kept. I have no sketches of St. Katherine's Church, but if you desire it shall be glad to assist you in the work you mention. I wish you thought it worth your while to republish Ducarel with additional matter, which could be supplied by my good brother antiquary the Revd. Mr. Allen. I know he possesses ample collections for the History of that Ancient Parish. It has long been a favourite subject with him, and now, if ever, is the time for such a work. I once began to make collections for this church, but proceeded no farther than the Duke of Exeter's monument, of which I made a tolerably minute sketch."

The rest of the letter, referring only to personal matters, does not call for reproduction. There is apparently no reference in the various Histories of the Abbey to this threatened spoliation by Dean Ireland. Perhaps the successful intercession of Mr. Bankes came before any public notice had been taken.

* W. J. Bankes, M.P.

† Commonly and absurdly called St. Sebect's Tomb.

J. B. Nichols's *Account of the Royal Hospital and Collegiate Church of Saint Katherine* was published a few months after the date of this letter. It is founded mainly on Dr. Ducarel's History issued in 1782, but the additional matter offered by Buckler could not have been made use of. An illustration of the church, and general lamentation over its departed glories, appeared in the *Gentleman's Magazine* for February, 1826.

ALECK ABRAHAMS.

39, Hillmarton Road, N.



At the Sign of the Owl.



THE Christmas season brought the usual rain of booksellers' lists. I can only mention one or two which presented special features. From Herr L. Rosenthal, of Munich, came a stout catalogue of between 200 and 300 pages of rare and valuable books, illustrated by thirty-three facsimiles of title-pages and the like; and another which was quite a small bibliography of Russia—the History, Geography, and Literature of the Country, and the History of the Eastern Church. Of the many home lists the most noteworthy was the *International Book Circular* issued by Messrs. Williams and Norgate, marked by careful classification. Its contents, indeed, may be regarded as a bibliographical summary of recent publications in all branches of science and learning, and especially of foreign literature. The *Circular* also contained an article by Dr. Forster, of the Royal College of Science, on "Some Contemporary Foreign Chemists," with twenty portraits. I can name only two other lists—one devoted chiefly to Liverpool bibliography, and containing many rarities, from Messrs. Jaggard and Co., of Liverpool; and the other, with some interesting facsimiles of title-pages, from Mr. Albert Sutton, Manchester.

It is reported that at an old house in Sweden a copy of the undiscovered quarto edition of *Titus Andronicus*, published in 1594, has turned up almost perfect. Hitherto the first extant edition was that of 1600, and this earlier one was only believed to have been published because there was an entry of it in the Stationers' Register, and because Langbaine said in his *Dramatic Poetry*, a century later, that he had seen a copy. If genuine, this is a most interesting discovery, as it will give the form in which the play was first acted by the Earl of Sussex's men, and this may throw light on the authorship of the play.

Canon Beeching, Treasurer of Westminster Abbey, writes to the *Times* announcing the discovery of a curious contemporary reference to Ben Jonson's poverty. "Dr. Scott," he writes, "who is cataloguing our muniments, has brought to my notice an entry in the Treasurer's accounts for the year 1628, which will be of interest, I think, beyond the limits of the College:

Jan. 19 1628(9). Given by Dr. Price to Mr. Benjamin Jhonson in his sickness and want; wth consent of Dr. Price, Dr. Sutton, Dr. Grant, Dr. Holt, Dr. Darel, and my Lord of Lincoln's good liking signified by Mr. Osbalston 5^{li}.

This I sent to Dr. Price, February 24, by Tho. Bush.

"Persons familiar with the ecclesiastical history of the seventeenth century will recognise several of the names chronicled in this entry. 'My Lord of Lincoln' is, of course, the celebrated John Williams, who was also Dean of Westminster. Dr. Price was Williams's sub-dean, but seems to have divided his allegiance between him and his enemy Laud, so that when he died Williams doubted whether he made a good end. Dr. Sutton was author of a devotional book, *Disce Mori*, known to the last generation from Newman's reprint. Mr. Osbalston was the Master of Westminster School (made prebendary on Sutton's death later in the year), who was Star-chambered for calling Laud, in a letter to Williams, 'the little meddling hocus-pocus.' I may add that Thomas Bush was a bell-ringer."

At the meeting of the Bibliographical Society on February 20 Mr. Strickland Gibson is to

read a paper on the "Localization of Books by their Bindings." The new president of the Society, by the way, is Mr. R. S. Faber.

The Cambridge University Press, says the *Athenaeum*, have in preparation a series of photogravure facsimiles of rare fifteenth-century books printed in England, and now in the University Library. The reproductions will be printed on hand-made paper, and only a limited number of each will be issued. Among them will be copies of Chaucer's *Anelida and Arcite*, and Lydgate's *The Temple of Glas*, both from unique specimens of the Westminster edition of Caxton (1477-78); and Betson's *Right Profytable Treatyse* (1500), printed by Wynkyn de Worde.

I may name here one or two other forthcoming volumes which should be of special interest to antiquaries. A collection of *Literary Portraits* from the pen of Mr. Charles Whibley is promised by the Constables. As these *Portraits* will include Rabelais, Montaigne, Robert Burton, Jacques Casanova and Philippe de Comines, there will be ample scope for the exercise of Mr. Whibley's critical skill. The Macmillans promise *The Native Tribes of South-East Australia*, by Dr. A. W. Howitt. The materials for this work have been collected during the last forty years, and as a contribution to folklore and anthropology the book will probably rank with *The Native Tribes of Central Australia*, by Messrs. Spencer and Gillen, which is one of the most striking anthropological works published for many years past.

Mr. W. J. Hay, of Edinburgh, will issue, during the spring, extracts from the Records of the Incorporation of Hammermen of Edinburgh, under the title of *The Altar of St. Eloi in St. Giles' Church, Edinburgh, from A.D. 1477 to 1568*.

One of the most interesting publications issued of late years by the Society of Antiquaries is the series of illustrations in colour, recently sent out, of the Royal gold cup—once the cup of the Kings of France and England—preserved in the British

Museum. The letterpress is written by Mr. C. H. Read of the Museum, who sketches the story of the beautiful mediæval relic, and tells how the late Sir Wollaston Franks recovered it for this country. Mr. Read also contributes a drawing which shows the cup in its earlier form, before it was altered in Henry VIII.'s time by the lengthening of the stem and the addition of Tudor roses.

Ancient manuscripts of exceptional interest have recently been found in some old municipal buildings which were demolished at Schwalbenbach, near Cassel. As far as can be ascertained, the manuscripts, which number twenty-two in all, and which are ornamented with beautiful initial letters painted in many colours, date from the tenth century, as they contain hymns and psalms written in characters peculiar to that period. The manuscripts probably originate from the ancient convent at the foot of the Meissner mountain, which was secularized by Margrave Philip the Magnanimous of Hesse in the middle of the sixteenth century. Many of these valuable old manuscripts, belonging to the convent, were used by the manager of the Meissner-Brown coal mines for wrapping up his accounts.

Mr. S. Armitage Smith, whose recently published *Life of John of Gaunt* has been so favourably received, is to edit the *Register of John of Gaunt*, from the Duchy of Lancaster records, for the Camden Series of the Royal Historical Society. I hear that the cost of transcription, which must be considerable, has been provided by a generous subscriber.

The January number of *The Library* contains a description of a hitherto unknown Tindale Testament (January, 1535) with a very interesting address to the reader by George Joye, on the subject of his quarrel with Tindale; also notes of other early English books recently acquired by the British Museum.

The *Letters of Dorothy Wadham*, edited by the Rev. R. B. Gardiner, have lately been published. Nicholas Wadham, of Merifield, Somerset, and Dorothy his wife, being child-

less, determined to perpetuate their name by founding a college, and this led to the establishment of "Collegium Wadhami" in the University of Oxford. However, before any arrangements had been made, Nicholas Wadham died on October 20, 1609; but the widow proceeded at once to carry out her husband's wishes, and about forty letters remain in the College archives to show with what care and attention she watched the career of "her Society," the adopted child of her old age. She was seventy-five years old in 1609, and for ten years she continued to help, guide, and admonish the Warden, Fellows, and Scholars. Every one of the letters shows what a firm grip the lady kept on every detail of the college life, and with what remarkable vigour she used her controlling power.

In a recent newspaper article on "Book-Rhymes and Book Thieves" many familiar specimens of doggerel were quoted, and sundry apt quotations on old book-plates, such as that on the plate of Sherlock Willis (1756): "The ungodly borroweth and payeth not again"; and on another: "Go ye rather to them that sell, and buy for yourselves." The following admirable summary of the whole duty of book-borrowers, attributed to a "Cheshire clergyman," is new to me: "Borrow bravely; keep carefully; peruse patiently; return righteously."

At the annual meeting of the Yorkshire Dialect Society a communication was read from Dr. Wright, who stated that "he hoped to finish the *Dialect Grammar* some time next year, and although he would have spent a vast amount of time over it, and would have had a great number of helpers, it would not be the final work upon the subject. In order to write an ideal work upon the subject it would be necessary to have at least 250 or 300 grammars representing the various parts of the United Kingdom. He had a big scheme to carry out in the next two or three years which would take up all his time and energies. When this undertaking was well on the way he would give his undivided attention to getting dialect grammars for all parts of the United Kingdom written by competent persons and published at his

own risk through the medium of the Oxford University Press. It would then be possible." Dr. Wright concluded, "to write the grammar of the English dialects, and afterwards to end his days where his heart was—in Yorkshire."

Messrs. B. and J. F. Meehan, the well-known publishers and booksellers of Bath, send me two packets of pictorial post-cards which they are issuing, of rather novel design. One packet consists of reproductions of six original drawings of famous houses of Bath, by H. V. Lansdown, while the other consists of reproductions of six drawings by David Cox of the Bath of a bygone day. Each card has a descriptive note, and both packets are certainly interesting.

Dr. E. Ray Lankester, who is an Hon. Fellow of Exeter College, has been appointed Romanes Lecturer for 1905. In the majority of cases the subject dealt with in these lectures has been literary. The list of lecturers is a remarkable one, and comprises Mr. Gladstone—"An Academic Sketch"; Professor Huxley—"Evolution and Ethics"; Dr. Weismann—"The Effect of External Influences upon Development"; Mr. Holman Hunt—"The Obligations of the Universities towards Art"; Dr. Creighton—"The English National Character"; Mr. John Morley—"Machiavelli"; Sir Archibald Geikie—"Types of Scenery and their Influence on Literature"; Sir R. C. Jebb—"Humanism in Education"; Dr. Murray—"The Evolution of English Lexicography"; Mr. James Bryce—"Relations of the Advanced and Backward Races of Mankind"; Sir Oliver Lodge—"Modern Views on Matter"; and Sir Courtenay Ilbert—"Montesquieu."

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received *The Ship-Money Returns for the County of Suffolk, 1639-1640*, transcribed and edited by Vincent B. Redstone, and issued under the auspices

of the Suffolk Institute of Archaeology and Natural History. These *Returns* are transcribed from three volumes of the Harleian MSS. (7540-7542), which relate entirely to Suffolk, but which, through being wrongly described in the calendar of the MSS., have hitherto been practically unknown to local historians. Mr. Redstone has earned the thanks of students of the county history, and especially of genealogists, by undertaking and carrying out so carefully the laborious task of transcribing and editing the *Returns*, which are those of the assessment for the last writ issued in November, 1639. They are "the actual returns made by the constables of the various parishes, and transmitted by them to the Chief Constable of each Hundred, to be forwarded to the Sheriff of the county." Why these returns were preserved after the Declaration of the Illegality of Ship-Money, August 7, 1641, is explained by Mr. Redstone in the course of his excellent Preface, in which he draws attention to many points of interest in connection with the levying and collection of the rate, and with the state of the local shipping industry at the time. The very necessary indexes are admirably full.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—November 24.—Lord Avebury, President, in the chair.—The Duke of Portland exhibited a gold standing cup enamelled and set with jewels, which was described by the Secretary as probably of the second quarter of the seventeenth century, and of South German work, perhaps from the hand of a leading craftsman of Augsburg or Nuremberg.—Mr. W. Dale exhibited a leaden grave cross found in the churchyard of St. Mary's, Southampton, in 1884. It is a roughly-made object, 14½ inches long, inscribed on one side: +HIC: IACET: VDELINA DEVOTA (?) MYLIERYM, and on the other the angelic salutation, AVE MARIA, etc. The cross is apparently of the thirteenth century.

December 8.—Professor Gowland, Vice-President, in the chair.—Mr. G. F. Hill read a paper on "The Thirty Pieces of Silver," of which the following is an abstract: (1) The legend, in Western literature, seems first to occur in Godfrey of Viterbo (twelfth century). The coins (explained as being really of gold, not silver) were made by Terah. His son Abraham bought land with them, and with them the Ishmaelites bought Joseph; they came into the hands of Pharaoh and of the Queen of Sheba, who gave them to Solomon. Nebuchadnezzar carried them off, and gave them to his Sabæan allies. The Magi brought them to Christ, and the Virgin lost them in the Egyptian desert. An Armenian astrologer got possession of them, and returned them to Christ, at whose behest they were put in the Temple, thus becoming available for the payment of Judas. Godfrey gives as his source the "Hebrew discourse of St. Bartholomew to the Armenians." A Syriac version in Solomon of Basra's *Book of the Bee* (thirteenth century) differs much in detail, connecting the story with Abgarus, who plays a part similar to that of Godfrey's Armenian. Both associate the coins with the "vesture without seam." In the fourteenth

century Ludolph of Suchem and John of Hildesheim gave wide currency to the story in somewhat different forms, probably going back to a common version not quite the same as that of Godfrey of Viterbo. Yet another very simple version is represented by two fifteenth-century MSS. in the British Museum. (2) The relics. Many pieces professing to come from the thirty were or are preserved in various sanctuaries. Of the ten or eleven of which the nature is known, eight are Rhodian coins of the fourth century B.C. (e.g., those at St. Croce di Gerusalemme and at Enghien, and one formerly at Malta). The reason for the preponderance of the Rhodian coins lies in the fact that the Malta relic was previously in the castle at Rhodes, and was seen by every pilgrim who passed that way to the Holy Land. Similar Rhodian coins, being common then as now, would thus easily be regarded as belonging to the thirty pieces. A Syracusan "medallion" of about 400 B.C., and an Egyptian coin of the late thirteenth century, also figure among these relics.—Sir J. Charles Robinson exhibited: (1) A miniature shovel of agate mounted in silver-gilt, and with a carnelian handle, probably French work of the fourteenth century. It was, perhaps, used, as was suggested by Mr. Hope, in the ceremonial making of the wafers for use in the Holy Eucharist. (2) A silver-gilt spoon of the fifteenth century, probably of German manufacture, with engravings within and without the bowl, and a figure of St. Christopher forming the handle. — *Athenaeum*, December 17.

The second meeting of the Session of the BRITISH ARCHAEOLOGICAL ASSOCIATION was held on December 14, Dr. W. de Gray Birch, the Treasurer, in the chair.—Dr. Winstone exhibited a fine pewter tankard and drinking-cup, both bearing the hall stamp, and seemingly of the seventeenth century, the tankard being the older of the two. Dr. Birch having examined the coat of arms upon them, expressed the opinion that they had belonged to the Kent branch of the Baker family, which settled in Essex, whence these articles came. Dr. Winstone also exhibited a very nice example of Battersea ware in the shape of an oblong snuff-box, and the Rev. Dr. Astley a circular box enamelled on copper, similar in character to the Battersea specimen, but which Dr. Birch said was of German make, and intended for sweetmeats; both were of the eighteenth century.—Dr. Astley exhibited, on behalf of Mr. Selley, some interesting finds from the Bristol neighbourhood, including a stone knife and flint implements and a pigmy arrow-head in perfect condition.—The Chairman exhibited a Cypriote antiquity of about 500 B.C., found by Cesnola, consisting of a rude kind of toy horse, of clay, in an almost perfect state.—Mr. Emanuel Green read a paper upon "Bath Old Bridge and the Chapel thereon," which had special interest for the meeting, as the recent Congress had been held in that city. The question of the origin of early bridges, he said, is of interest, as possibly leading to a knowledge of some curious point or episode in local or personal history. Any very early notice, however, can only be met with by chance. On making a reference to local histories it will be found that the writers say little or nothing of the bridges, necessarily so, because nothing

was known about them; yet, notwithstanding, bridges and bridge-building were matters of public importance and of general taxation, from which no one could be excused. Ducange mentions a guild of bridge-builders known as *Frates Pontis*, the habit worn being white, with a cross on the breast. The Saxon Chronicle tells us that, after his attack on London, A.D. 1013, King Swayne went "westward to Bath, and sat there with his force." To him came the Western Thanes and submitted, and gave him hostages. Whether any Thane crossed the Avon by a bridge or by a ford there is no mention. Florence of Worcester and others mention the coming of a party from Bristol in rebellion against William Rufus, when Bath was burned and pillaged, but there is no intimation that it was approached by a bridge. In 1209, 1212, 1213, and again in 1216, when King John came to Bath, he must have crossed the river, but there is no reference to a bridge or a ford. Licenses for pontage—i.e., a duty paid on all articles carried across a bridge—can be occasionally found for other cities—Bristol, for example—but there is not one for Bath. This arises from the fact that the early bridge there was at some distance from the South Gate, was not united to it, and did not form actually a part of the city. The first and only early mention of a bridge at Bath is in 1273, in the Hundred Rolls, Edward I.; but there must have been, with fair certainty, a bridge before that date, probably built mostly of wood. The early local historians, knowing nothing of the early bridge, were in difficulties, and their descriptions of the bridge and the chapel are quite wrong. The chapel spoken of by them was built upon one of the piers of the bridge, and was too small to have been anything more than a resting-place for some painting or image of a saint, or a housing (to use a word found in early writers), or a place for a passing prayer. The paper was illustrated by reproductions of the unique and exquisite views, now in the British Museum, which were taken in 1718; they preserve for us a clear idea of the structure, chapel, piers, gate, and abutments complete.—The Chairman, Mr. Ker-shaw, Mr. Gould, Rev. Dr. Astley, Mr. Bagster, Mr. Patrick, and others joined in the discussion which followed.

At the meeting of the ROYAL ARCHAEOLOGICAL INSTITUTE, on December 7, a paper on "The Pfahlgraben and Saalburg in Germany," by Mr. James Hilton, F.S.A., was read, and photographic illustrations thereof exhibited.—Mr. P. M. Johnson then read a paper on "The Mural Paintings recently discovered in Trotton Church, Sussex." The present building, erected by the Camoys family, replaced the church mentioned in Domesday, and dated from about 1290 A.D. During the recent restoration it was found that the west wall was covered with paintings, and, after much labour, the outer coat of lime, applied by an iconoclastic incumbent about 1850, was removed. The wall area is about 30 feet square, and the subjects depicted were the seven deadly sins, of which quaint representations were grouped round the sinner, and the seven corporal works of mercy as practised by the good man. Over these was the Divine Judge, seated on a rainbow, and under him Moses, with the Tables of the Law; while on each side an angel brought up

a departed soul for judgment. On the north wall the legend of St. Hubert was represented, and on the south wall a figure of St. George, the patron saint, was found. Finished drawings of the decorations were exhibited, together with tracings showing details.

The monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on January 9, Colonel McHardy in the chair.—The first paper was a description, with drawings, of the interesting ancient building known as the Regent Mar's Lodging in Stirling by Mr. J. S. Fleming, F.S.A. Scot. Its roofless walls consist of an ivy-covered front elevation, with two hexagonal towers flanking an archway, extending about 120 feet across the head of Broad Street, and showing, among other sculptures, the royal arms of Scotland, with the date "1570" over the archway. The history of its erection is obscure, but there seems to be little foundation for the popular tradition that it was constructed with the stones of Cambuskenneth Abbey, the architectural details showing evidence of careful design, and the inscriptions founded on in support of the tradition being mere moral and religious mottoes, as was the fashion of the period. Its architecture has more affinity to the Gothic style than to that of the Jacobean Renaissance, in some respects resembling the palace in Stirling Castle and the palace at Falkland. It is elaborately decorated with a series of sculptured figures, life size, and with a profusion of emblems, mottoes, and monograms, with shields of arms in the more prominent positions. The object of the paper was to supply detailed descriptions, with accurate drawings, of the best-preserved examples of these sculptures, of which limelight illustrations were shown.—In the second paper Mr. Alan Reid, F.S.A. Scot., described the more interesting points in the history of Colinton Church and parish, and gave examples of the quaint and curious sculptured emblems and memorials to be found among its kirkyard monuments.—In the next paper the great dolmen of Saumur, France, was described by Rev. J. E. Somerville, F.S.A. Scot., Mentone. This dolmen, or chamber formed of immense slabs placed erect in the ground and close together, forming the walls, and supporting other great slabs laid across as a roof, is the largest in Europe, and is situated a short distance to the south of the town of Saumur, on the lower Loire in France. Its megalithic structure is 65 feet in length, 24 feet in width, and 15 feet in height. The whole consists of fifteen stones, of which four compose each side, one closes in the back, one partially closes the front, four form the roof, and one in the interior supports the largest of the roof-stones, which is split. The largest roof-stone is 24 feet in length, 22 feet 9 inches in width, and nearly 3 feet in thickness. The stones, which formerly made a passage leading up to the chamber, were demolished and broken up for road metal when the neighbouring road was made. The dolmens of France are chiefly found to the west of a line drawn from the Mediterranean through Nîmes and Auvergne, sloping westwards to Bretagne, and on the east of this line circles and barrows are the common form of sepulchral monuments.—In the last paper Mr. Alexander O. Curle, F.S.A. Scot., communicated some notes on the account-book of Dame

Magdalen Nicolson, widow of Sir Gilbert Elliot, first Baronet of Stobs, 1671 to 1693. She was a daughter of Sir John Nicolson, of Lasswade, of the family from whom Nicolson Street, in the city of Edinburgh, takes its name. The widow resided at Wolfelee, having that property with some neighbouring lands in life-rent, and her account-book is interesting as showing the expenditure of her establishment in the last quarter of the seventeenth century.

BRITISH NUMISMATIC SOCIETY.—Ordinary meeting, followed by the first anniversary meeting, November 30, Mr. P. Carlyon-Britton, President, in the chair.—The annual report of the Council was read, showing that the limit of 500 ordinary members had been attained, and the total—including the Royal and honorary members, but excluding candidates for election—was 509. The treasurer's accounts carried forward a surplus on the year of £373 12s. 9d. to capital account. The following were elected officers and Council for the forthcoming year: President, Mr. P. Carlyon-Britton; Vice-Presidents, the Marquis of Ailesbury, the Earl of Powis, Lord Grantley, Sir F. D. Dixon-Hartland, Bart., and Messrs. G. R. Askwith and Bernard Roth; director, Mr. L. A. Lawrence; treasurer, Mr. Russell H. Wood; librarian, the Rev. H. J. D. Astley, D.Litt.; secretary, Mr. W. J. Andrew. Members of the Council: Messrs. A. H. Baldwin, J. B. Caldecott, F. A. Crisp, Major W. J. Freer, Messrs. H. Lambert, P. G. Laver, J. E. T. Loveday, Lieutenant-Colonel Morrisson, Dr. Philip Nelson, W. S. Ogen, W. T. Ready, F. Stroud, Edward Upton, Professor W. J. Whittaker, and Mr. Charles Welch.—The paper for the evening was "Treasure-Trove: the Treasury and the Trustees of the British Museum," by the President. After dealing at length with the present position of treasure-trove under the existing laws, and correcting several erroneous impressions generally received, he instanced the recent case in which the Attorney-General, on behalf of the Crown, successfully established its title to certain valuable Celtic gold ornaments found at Lough Foyle in Ireland, as establishing the fact that the British Museum had no greater rights in treasure-trove than the humblest individual. Although the authorities in the Coin and Metal Department of the Museum upon various occasions to which he referred had not hesitated to threaten others with its interference in the direction of prosecution, it was most unfortunate, in view of the sympathy all of them had with the national collection, that under the existing law there were no persons more often "suspected of treasure-trove" than were the authorities themselves. As two of the many instances of this, he quoted Mr. Grueber's account of finds of Anglo-Saxon and Norman silver coins, valued at £1,500 and £150 respectively, which the Museum had obtained "fresh from the soil." In the one case the finders were rewarded with about £15, and in the other "an old labouring man in poor circumstances" who found the treasure received £13. On neither occasion were any questions asked, although in the latter instance the very hedge at Awbridge, where the coins were found, was described. There were only five employés in this department of the Museum, and he urged that extra

help should be granted to enable it to deal with the important and valuable section of the coinage of the British Empire. During the last thirty years less than 14 per cent. of the coins added to the collection came under that heading. Two parts of a catalogue only had been issued in 1887 and 1893 comprising Anglo-Saxon coins. There was no catalogue even in MS. of ancient British coins, nor of any series subsequent to Harold II. Apart from the obvious precautions demanded by ordinary prudence on the part of trustees of valuable public property, the absence of printed descriptions of nearly the whole British series was a circumstance much to be deplored, the more so as amongst the coins at present arranged in the cabinets were some obviously false pieces. Finally, after dealing with several other difficulties in this relation, the writer outlined the draft of a suggested Act of Parliament which would meet modern requirements in the law of treasure-trove, and remove it from the unpopular to the popular side of legislation, by providing for the reward to the finders being based upon the real market value of the treasure, and the curios being offered in the first instance to the British Museum, and secondly to the public museums of the county in which they were found.

At the annual meeting of the BIBLIOGRAPHICAL SOCIETY, held on December 19, Mr. A. H. Huth in the chair, Mr. G. K. Fortescue read a paper on "The Thomason Tracts." George Thomason, bookseller, of the Rose and Crown, in St. Paul's Churchyard, was born about 1601, and died in his lodging near Barnard's Inn in April, 1666. In 1640 Thomason began to collect every book and pamphlet published in Great Britain on which he could lay his hands, and in 1642 he began to date each book with the day on which he purchased it. These dates are often of the highest value, but they are not always an infallible guide to the date of actual publication. In 1652, when Thomason was probably a suspected person, the Tracts were sent to Oxford, where they remained until 1676 in the custody of Thomas Barlow, Bodley's librarian, afterwards Provost of Queen's, thus escaping destruction in the Fire of London. Barlow did his best to secure the Tracts for the Bodleian, but his efforts were unavailing, and in 1676, when he left Oxford to take possession of the See of Lincoln, the collection came into the hands of George Thomason the younger, a clergyman. From him it was purchased for an unknown sum by Samuel Mearne, the King's Stationer, and one of the most celebrated of English bookbinders. Mearne tried to sell the collection by advertising it as having been begun in 1640 "by the special command of King Charles I.," and as "designed only for his Majesty's Use." There was no foundation for either statement. The collection is next heard of as being in the possession of Mearne's grandson, Henry Sisson, in 1745. Ultimately it was purchased from Sisson's daughter by King George III. for £300, and presented to the British Museum in 1762. Mr. Fortescue estimated that the numbers of newspapers which are bound up in chronological order with the other pamphlets amount to about 5,330, leaving some 17,500 pamphlets, broadsides, and manuscripts to complete the

total. So far as books, pamphlets, and other matter printed in London are concerned, the collection is nearly perfect; but in those printed elsewhere it is less complete. Mr. Fortescue analyzed the Tracts printed in the years 1646-47, illustrating the fantastic titles then in vogue; the length and incoherence of the sermons which were published in such quantities; the virulence of party spirit, and, at the same time, the extraordinary freedom of the press, which offers so great a contrast to its treatment under the French Revolution.

At the December meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY Mr. William Scruton read a paper entitled "Stray Notes on the Antiquities and Traditions of Baildon." Mr. Scruton said that, although he had been a resident at Baildon for eight years only, he had found it to be full of natural, archaeological, and historical interest. The subject was so vast that he could only deal with it in stray notes. Referring briefly to Baildon Moor, he said it was a wonder to him that, considering its contiguity to large towns, it was so rarely visited by the toilers and moilers. Beginning with Domesday Book, Mr. Scruton referred to the various names attributed to early Baildon, and then turned to the history of the manor. The earliest lord of the manor recorded was Hugh, son of William de Laley, who lived in the reign of Henry III.; but the subsequent descent of the title was a complicated one; and many points required clearing up. This much was known, however, that the Baildon family held manorial rights for some centuries. After tracing what is known of the history of the manor until its acquirement by Mr. Maude, he said that he had been particularly struck with the tenacity with which some of the Baildon families had clung to the place. There were representatives living there to-day of families whose names were recorded in the poll-tax lists five hundred years ago. Mr. Scruton proceeded to sketch the history of several important families, of whom the Baidons naturally came first. Another family often referred to in old deeds was that of the Lamberts, who occupied a fine old homestead at Low Baildon, known then as Baildon House, but now styled the Rookery. In the same house was born James Theodore Bent, who was descended from the Lamberts, and who became famous as a great traveller. There was also a Garnett family at Baildon, said to have been forebears of Sir Richard Garnett. To clear up the point, Mr. Scruton wrote to Sir Richard, who replied that he was connected with the Eldwick Garnetts, and that he had derived his information from the Bingley parish register. He was also related to the Otley Garnetts. Sir Richard's relationship had been claimed for the Garnetts of Rawdon and Idle, so that it was interesting to have the point cleared up. Considering the nature of the Baildon surroundings, it was no cause for wonder that weird tales of the moor had been handed down. It was on record that a belief in witchcraft was rife in the village as late as 1858. One of the worthies of Baildon was Joshua Briggs, who, early in the nineteenth century, combined the work of besom-maker and schoolmaster in a lonely spot on the moor known as Horncliffe, and one of his pupils was John Nicholson, the Aire-

dale poet. A brief reference to eccentric characters that the village had produced and to several epitaphs in the burial-ground concluded a very interesting paper. A number of photographs and prints were handed round to illustrate various points in the paper.

Dr. Pinches read a paper on "Nina and Nineveh" at the meeting of the SOCIETY OF BIBLICAL ARCHAEOLOGY, held on January 11.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

CELTIC ART IN PAGAN AND CHRISTIAN TIMES.

By J. Romilly Allen, F.S.A. With many illustrations. London: Methuen and Co., 1904. Demy 8vo., pp. xviii, 315. Price 7s. 6d. net.

Since the appearance of *Hours Ferales* in 1863, the need of a handbook on early British art has become acute, and Mr. Romilly Allen was well advised to put forth, as a connected whole, the material he has been collecting for some time past. During the last forty years several important finds have extended our knowledge of the subject, and Dr. Arthur Evans' papers in *Archæologia* on the Aylesford cemetery, the Aisica brooches, and the Irish gold ornaments have become classical. Now that the main types are better known, our museums have acquired a number of minor articles, but evidential discoveries are rare, and some of the largest hoards came to light before the days of scientific excavation. What little evidence of date is forthcoming shows that pagan Celtic art flourished for at least three hundred years, till about the end of the second century A.D., when the activity of the native artist seems to have been suspended or diverted by the growing influence of Rome in this province of the empire. There was, indeed, a period of transition, and Mr. Allen has been led to include in his lists certain ornaments which surely belong to Roman provincial art, common to Western Europe. Some confusion, too, is noticeable in the classification of a well-known class of bronze bowls ornamented with enamelled discs, which were in 1898 assigned by the author "to the end of the late Celtic period and the beginning of the Saxon period." The renaissance of Celtic art after the Roman occupation is an obscure subject, but the evidence is in favour of a Christian origin for these bowls.

Mr. Allen's classification is faulty in another way. His title being what it is, any criticism from a purely archaeological standpoint may be beside the mark; but the author lays himself open to the charge of ignoring Celtic art on the Continent. A disclaimer in the preface is no excuse, and the careful reader, especially if an artist, will fail to see the

proper connection between the second and third chapters. The introductory chapter contains a contradiction with regard to the Cisalpine Gauls (pp. 3, 13), due to a misreading of the French authority. Granted that the Bronze Age population of Britain was Celtic, the immense advance of late Celtic art on the geometrical forms of the preceding period can only be explained, as Dr. Evans has pointed out, by reference to the Continent, where the transformation of classical motives by barbarian artists can be traced almost step by step.

In his chapters on Christian art the author is at his best, and has evidently realized the importance of numerous and faithful illustrations. Most of these are excellent reproductions, and some are derived from practically inaccessible sources. In spite of certain blemishes, this handbook will be of great service to all interested in its fascinating subject; and many will find it hard to believe that the greatest artistic triumphs of the period were altogether insular, and stand to the credit of "the barbarians who dwell in Ocean."

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SOME CONSEQUENCES OF THE NORMAN CONQUEST.

By the Rev. Geoffrey Hill. London: Elliot Stock, 1904. Demy 8vo., pp. xii, 251. Price 7s. 6d. net.

This is a thoughtful and suggestive book, written on somewhat novel lines. Mr. Hill, who is the author of that useful book, *English Dioceses*, sets out to trace some of the lesser and more indirect results of the Norman Conquest. The first chapter, dealing with "The Change in Population," is the weightiest. The racial changes which resulted from William's victory at Hastings, were effected chiefly between 1066 and 1300, and are traced in a lesser degree for another hundred years. In William's army were three main divisions, racially speaking: (1) The Bretons, Poitevins, and the men of Maine; (2) the French, mostly from the north-east of present-day France; and (3) the Normans. In subsequent years more immigrants of all three classes arrived, besides very many Flemings, Picards, and others, the Flemings in special abundance. Mr. Hill works out the various lines of immigration and their results very carefully, and in the main we agree with his conclusions. But sometimes we think he is tempted to push his arguments a little too far, and so to put forward assertions and conclusions which can only be regarded as highly speculative and even fanciful. For instance, on p. 35, after speaking of the Norman influence in stimulating and developing trade, Mr. Hill says: "Taking, therefore, into consideration the Norman character, we may fairly assert that from 1400 to the present time the volume of immigration would not have been so large if the Norman Conquest had not taken place; for, though many immigrants have been driven to our shores to escape persecution, yet a far larger number have been induced to come by reasons connected with trade"; and again, on p. 38: "But we may say with truth that England's commerce, largely increased by the Norman Conquest, brought to England more Huguenots than would otherwise have come."

The second chapter deals with "Safety from Invasion," and the third with "French Abuse."

The latter is largely taken up with a discussion of the origin and meaning of the gibe against Englishmen as "tailed men," a subject dealt with from a slightly different point of view by Dr. George Neilson's *Caudatus Anglicus*.

The next chapter, on "Charges of Overeating and Overdrinking," is interesting, if somewhat slight, but its connection with the book's theme is not too apparent. In "English Inaccuracy," Mr. Hill next attempts to show that "the inaccuracy of English men and women in speaking and writing their own language is one of the results of the Norman Conquest." This is a most entertaining chapter, but, ingenious as Mr. Hill's arguments are, we cannot say we have found them quite convincing. Chapters on "An Old English Genitive," and "Christian Names in England"—the latter dealing partly with surnames and largely with the origin and history of "Godfrey" and its derivatives—conclude a book which we have read with attention and interest from the first page to the last. It is most readable and suggestive, and will stimulate thought not least where it provokes dissent.

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AN ACCOUNT OF THE CHARITIES AND CHARITABLE BENEFACTIONS OF BRAINTREE. By Herbert J. Cunningham. London: *Elliot Stock*, 1904. 8vo., pp. viii, 87. Price 5s.

The contents of this book are chiefly of local interest. Mr. Cunningham, whose name has evidently been familiar in Baintree for generations past, gives a careful account of some twenty or more charities, adding, in many cases, biographical particulars of local worthies. At pp. 4-7 he gives a list of a much larger number of ancient charities which have been disposed of or lost. It is rather a melancholy reflection that the proportion here shown between charities and benefactions which have been lost or misappropriated and those still surviving, in one form or another probably hold good in many other, if not in most, English parishes. Students interested in social history should make a note of Mr. Cunningham's statement that the "ancient parish books of Baintree exist almost without a break since the year 1581," and abound in curious information regarding poor relief. And *à propos* of this, we may note that the section in this book of most general interest is, perhaps, that relating to the parish workhouse, which gives particulars of payments and dietary in 1720. An appendix gives the various orders of the Charity Commissioners affecting the Baintree charities.

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THE OLD ROAD. By H. Belloc. With illustrations by William Hyde, and maps. London: *Constable and Co.*, 1904. Demy 4to., pp. x, 172. Price 31s. 6d. net.

To his friends and to the reading public, who are by no means his enemies, Mr. Belloc's versatility is amazing. For a Parliamentary candidate, it would be difficult to say whether he more enjoyed the holiday of tramping the old Pilgrims' Way from Winchester to Canterbury, or of penning that piece of satirical but veracious satire on "imperial finance," the story of "Mr. Emmanuel Burden." It is, at any rate, probably true that Mr. Belloc, ever since he was a youth a few years ago (perhaps earlier), has liked

tramps and tramping! His generous temperament runs to them. Does he remember that Sunday in Oxford days when he haled into his lodging a poor old French waiter, tramping hungrily from Dover, and—

But, says Mr. Editor, that is another story!

In "The Old Road" the publishers present us with a strange delight. Mr. Belloc has written the pages and Mr. Hyde has drawn the pictures, to which the printer has given of his best. To classify the book, to call it poetry or topography, is difficult. We can only be quite sure of one thing—that in a very attractive form it tells and shows us much about a famous English road. Mr. Belloc's part of it is done with a curious admixture of detailed and particular observation of facts, actual if often obscure, and a fine imagination eloquently expressed. He begins: "There are primal things which move us . . . the least obvious but the most important is The Road." Then he finds The Road's best sanction "in that antiquity from which the quality of things sacred is drawn." And then, seventy-five pages on, we find him furiously tracing the Pilgrims' Way in three fields by Ropley Village, "marked 191, 192, and 194 on $\frac{1}{4}$ -inch Ordnance Map, Hampshire, Old Series, 1870, xlii. 8."

What does this signify?

It signifies that, imbued with a lively reverence for the past and an energetic power of reclaiming it, Mr. Belloc has measured the yards which for centuries were trodden by traders and pilgrims, and has enjoyed himself mightily. He is industrious where Stevenson in the Cevennes was lazy. He has an insight which never troubled Mr. Pickwick. He feels the magic of that truth-of-things the accuracy of which is all that most antiquaries seek to find. It wanted strong humour successfully to set out, as Mr. Belloc enumerated them, the seven "habits" of a road—not of all roads, mark you, but of a road such as this, which is not straight like a Roman road, but is yet direct. And the sustained care with which he follows the extant road and recovers its many gaps makes a really valuable contribution to a special chapter of knowledge.

Mr. Hyde's drawings, with one or two exceptions which he must pardon us for attributing to photographs, if we wrongly do so, are also delightful. They suggest a return to the stately days of landscape illustration when engravers translated Turner, Clarkson Stanfield, and Harding. Mr. Hyde has the poetic faculty in interpreting the moods of nature. We are not sure about the success of his treatment of clouds; but the grim and finely-felt wood-cut opposite page 6, and the photogravure plate opposite page 102, showing the soft, moon-lit outline of the "cape" of Box Hill, are real works of art.—W. H. D.

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SAINT ASAPH: THE CATHEDRAL AND SEE. By Pearce B. Ironside Bax. With thirty illustrations. London: *George Bell and Sons*, 1904. Crown 8vo., pp. 84. Price 1s. 6d. net.

The useful "Cathedral Series" is approaching completion so far as the English cathedrals are concerned. The cathedral church of St. Asaph is a building of minor interest, and of less size than many parish churches, yet it has a good claim to atten-

tion, not only as a fane included of necessity in a "Cathedral Series," but on its own account. Mr. Bax has founded this little book on a former volume on the St. Asaph Cathedral, published by him in 1896, and skilfully makes the most of every point of interest both in the fabric and in the history of the see, which, if not very eventful, yet includes the names of not a few eminent prelates from St. Kentigern, the founder, to the fifteenth-century Reginald Peacock; William Morgan (1601-1604), the first translator of the Bible into Welsh; Isaac Barrow (1669-1680); William Beveridge (1704-1707); and Thomas Vowler Short (1846-1870). The illustrations are numerous and good as usual. The one

preface which George Strahan prefixed to the first edition of the book in 1785 is here given, with a brief introduction on the religious side of Dr. Johnson's character by the Rev. Hinchcliffe Higgins. The phrasing of the latter is a little open to criticism here and there, but in the main it serves a useful purpose in directing attention to a side of the Doctor's character which has been somewhat neglected, and to an ever-present influence on his life and character which has hardly been accorded due recognition. Mr. Birrell prefaces the book, which is most attractively produced, with a few admirably expressed paragraphs. As to the *Prayers and Meditations* themselves, this is hardly the place to discuss them. They form



ST. ASAPH CATHEDRAL: CHOIR AND NAVE, LOOKING WEST, FROM CHANCEL ARCH.

reproduced on this page by the courtesy of the publishers gives a good general idea of the interior of the cathedral, which, if not large, is massive and dignified. Mr. Bax's volume is a welcome addition to a most useful and handy series of books.

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PRAYERS AND MEDITATIONS OF DR. SAMUEL JOHNSON. A new edition with Notes, and an Introduction by the Rev. H. Higgins, and a Preface by Augustine Birrell, K.C. London: Elliot Stock, 1904. 8vo., pp. x, 154. Price 5s. net.

Seeing that something like half a century has elapsed since the last issue of Johnson's *Prayers and Meditations*, the present reprint is welcome. The

an intimate revelation of a great, if occasionally morbid, soul. They deserve to be read and studied with attention and reverence both for what they contain and for what they reveal. The whole book is indeed deeply interesting.

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THE SHADE OF THE BALKANS. By Henry Bernard, Pencho Slaveikoff, and E. J. Dillon. London: David Nutt, 1904. 8vo., pp. 328. Price 7s. 6d. net.

This is a strikingly interesting book. Mr. Bernard supplies a lively "Introduction" and the translations of the poems and proverbs—101 of each—here for the first time rendered into English to illustrate the folk-songs and folk-lore of the Bulgarians. Mr.

Slaveikoff, the Bulgarian poet, contributes a masterly essay, historical and analytical, on "The Folk-Song of the Bulgars"; while Dr. Dillon completes the volume with a learned and able discussion of "The Origin and Language of the Primitive Bulgars." "Our folk-songs," says Mr. Slaveikoff, "do not go back beyond the frontier of the fourteenth century—that is, they do not record historic events of an earlier date." The Bulgars had no national self-consciousness in earlier days. But it is difficult to describe or in any way classify these remarkable songs. They contain the most curious medley of diverse elements. Christian and pre-Christian legend are mixed and confused in the strangest way. The shadow of the Turk darkens very many of the songs. Then there are the numerous songs which glorify the "heiducks," or popular heroes—often more than half robber-chiefs—and others which simply reveal the love-making, the every-day life of a peasant folk. The collaborators in this handsome, well-printed volume have made an original contribution of much value to the folk-lore library; and Mr. Bernard is particularly to be commended for the simple, truthful way in which he has rendered these songs and proverbs into English, without any attempt at literary sophistication whatsoever.

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THE SMITH FAMILY. By Compton Reade, M.A. Popular Edition. London: *Elliot Stock*, 1904. Demy 8vo., pp. xxiv, 280. Price 5s. net.

When this book first appeared some years ago we were able to speak in terms of praise of the manner in which Mr. Reade had carried out a difficult undertaking, and so we welcome this new and cheaper edition. The book is well printed in bold type on good paper, and is certainly cheap at the price. Genealogists will find extracts from unpublished pedigrees; and while, of course, it is impossible for any one writer to treat fully in any one volume the history of so numerous and so varied a family as that of the Smiths, yet the book is both comprehensive and readable. Not the least interesting part of the volume is that devoted to celebrities (of various grades of fame) who have borne the name—a Smith Biographical Dictionary in little. There are two indexes, one to the pedigrees and the other of the principal names and places to which allusion is made.

* * *

HAMPSTEAD WELLS: A Short History of their Rise and Decline. By George W. Potter. 13 illustrations. London: *George Bell and Sons*, 1904. 8vo., pp. xii, 119. Price 3s. net.

Mr. Potter is an old inhabitant of Hampstead, and has evidently found the compilation of this well printed and produced little book a labour of love. It is not a mere *réchauffé* of chit-chat about the once popular Wells and their frequenters drawn from the usual and familiar sources of information, but a contribution to the topographical history of the northern parish of considerable original value. Mr. Potter has eschewed, so far as possible, the repetition of what other people have said about Hampstead Wells, and traces their history largely by means of extracts from leases and from the pleadings in law-suits, and,

so far as regards the discoveries and changes of, the last sixty years, by the aid of his own recollections. It is an honest and useful little book, and distinctly an addition worth making to the literature of London topography. The illustrations are from sketches by the author of sites as he has seen and remembers them.

* * *

We have received Part I., price 1s. net, of *Old Houses in Edinburgh*, drawn by Bruce J. Home (Edinburgh: W. J. Hay; London: Samuel Bagster and Sons, Ltd.). Professor G. Baldwin Brown supplies a brief and appreciative Introduction to this first part of what promises to be a most attractive and valuable work. The part contains three plates, with a page of descriptive letterpress to each. The subjects are "The House of Sir Archibald Acheson," an early seventeenth-century town-house; "Lady Stair's House" (1622), recently rescued from threatened destruction by Lord Rosebery; and "Blainstone Close," demolished not long ago. The drawings are very good indeed, both faithful in rendering of detail, and artistic in grouping and composition. Mr. Bruce Home's work will increase regret for what has been irrecoverably lost, but should do much to make the citizens of Edinburgh appreciate what yet remains to them of the storied past in building and design. The part is very welcome.

Mr. G. A. Fothergill, M.B., of Darlington, sends us Part IV. of his *Sketch Book*, now published by himself, the contents of which are as clever and diversified as those of its predecessors. There are too many misprints, and Mr. Fothergill, who sketches the pudding and the "Johnson" chair at the Cheshire Cheese, may be warned that the Johnson legend, so cherished at that old-time hostelry, rests on no solid foundation of known fact.

* * *

In the *Reliquary*, January, Mr. G. F. Hill has a second paper on "Medallic Portraits of Christ in the Sixteenth Century." Mr. E. Lovett treats of a quaintly curious subject in "Money-Boxes and Thrift-Boxes." The other articles are "Fragmenta Antiquitatis in some Sussex Churches," by Mr. W. H. Legge; and "The Neolithic Dwelling," by Mr. George Clinch. The number is well illustrated throughout. The chief attractions in the *Architectural Review*, January, are the conclusion of Mr. Reginald Blomfield's study of the work of Philibert de l'Orme, finely illustrated; and Mr. W. D. Caroe's paper on "The Three Towers of Canterbury Cathedral" with many illustrations, some of which show vividly the extent to which decay has gone. We have also before us *Lincolnshire Notes and Queries*, January, almost entirely occupied with the continuation of Mr. J. G. Williams's study in local history, in connection with the "Lincoln Civic Insignia"; *Yorkshire Notes and Queries*, December, full of notes, with many illustrations, of interest to all Yorkshire folk, and to many beyond the bounds of the county; the *American Antiquarian*, November and December; *Scottish Notes and Queries*, January, an excellent threepennyworth, specially strong in bibliography this month; *East Anglian*, September; and *Salé Prices*, December 31.

Correspondence.

SHEARS OR SCISSORS ON TOMBSTONES.

TO THE EDITOR.

REFERRING to this interesting subject in the January issue of the *Antiquary*, I note what appears to be a slip of the pen in the quotation by Mr. Harry Hems from Cutts's (1849) *Sepulchral Slabs and Crosses*, which reads as follows: "Dereham in Westmorland." It should read "Dearham in Cumberland."

W. F. LAMONBY.

Hatcham, New Cross,
December 27, 1904.

MATTINS.*

TO THE EDITOR.

The following would seem to carry the evidence for the double "t" back to a period earlier than any mentioned by your correspondents.

In the "Customs and Franchises of the Freeminers of Dean Forest" in the time of Edward III., provision is made (Article 18) for the rendering of the King's dues every Tuesday "between *Mattens* and Masse." I quote from two MS. copies, one of which has at the foot "written out of a parchment roll, etc., January, 1673," and also from a copy printed "at the Pelican, Little Britain, 1687." From the agreement of all three copies it is at least probable that the original fourteenth-century roll had the two t's.

JAMES G. WOOD.

Lincoln's Inn.

LAPLEY FONT, STAFFORDSHIRE.

TO THE EDITOR.

I have read Mr. C. Lynam's article on "Lapley Font" with much interest, and should be glad, with your permission, to make a few observations upon it.

About eighteen months ago, when out for a Saturday afternoon's run on the cycle with my son, I visited Lapley Church in passing. The font soon attracted our attention, and we spent as much time as we could afford in attempting to read meanings into the archaic carvings on its seven sides. We made out clearly enough the Annunciation, the Nativity, and the Adoration of the Magi; but the others we were unable to make anything of. I think Mr. Lynam is interpreting the panel he numbers three as the Circumcision, and the fourth as the Seizing of Christ. With regard to the next, I cannot help thinking it seems strange that the miracle of the loaves and fishes should be interpolated in a series of panels obviously intended to represent incidents connected with the Birth and the Passion of the Saviour. Logically, the panel should represent some incident immediately subsequent to the seizing. May it not be intended to depict Jesus' unresisting submission to the violence offered to Him?

With reference to No. 6 panel, I think Mr. Lynam's suggestion would be the correct one if he were to

entitle it Christ before Caiaphas instead of before Pilate. Mr. Lynam thinks the two figures pointing to the Prisoner are the two false witnesses who said, "This fellow said, I am able to destroy the temple of God, and to build it in three days." This evidence was given in the examination before Caiaphas, not before Pilate. When Christ was taken before the Roman procurator the accusation made by the Jewish leaders was not as to matters relating to the Jewish law, but that Jesus had treasonably declared Himself a King. "We," the Jewish leaders declared, "have no King but Cæsar," and it was to this point Pilate's examination was directed. No witnesses were called, but Pilate directly interrogated the Prisoner sent to him. The figure in the chair, supposed by Mr. Lynam to be Pilate, wears a crown. May not the mediæval carver have intended this headgear for the mitre of the High Priest? It is to be noted, too, that at the side of the figure in the chair of the judge there seems to be a smaller figure, whose head only is visible, and who appears to be inflicting a blow on the Prisoner. This cannot be the scourging which Pilate ordered, but it may possibly indicate what occurred after the High Priest declared that the Prisoner had uttered blasphemy, when "some began to spit upon Him, and to cover His face and buffet Him," etc.

Then with regard to the inscription "Het Geborte Christi," it is more than strange that two of the words should be in Dutch. Whatever may be the explanation of that, it seemed to my son and myself that the inscription is certainly modern—not earlier than the eighteenth century. The letters may have been retouched in recent years, as Mr. Lynam says, but in form they are distinctly recent.

In closing this letter, I can only say that I feel indebted to Mr. Lynam for the light he has thrown upon this interesting relic of the past, and I hope that someone versed in archaeological lore may come forward and resolve all doubts as to what is obscure in connection with it.

JOHN ADDISON.

Harts Hill House,
Brierley Hill, Staffs,
January 9, 1905.

P.S.—Since writing the above I have had an opportunity of showing my son Mr. Lynam's article. He suggests that the panel described as the Annunciation should be described as the Resurrection. It seems clear enough that the carvings are intended to represent incidents in the life of Jesus, and as this panel is obviously the seventh and last of the series, it would fall into its proper place as representing events of His sojourn on earth before His ascension.

January 12, 1905.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

* See *Antiquary* for December, p. 384.